THE TEACHING OF APOCRYPHA AND APOCALYPSE

CHARLES ARTHUR HAWLEY

Presented to
Bonebrake
Theological Seminary
Library
Dayton, Ohio

by

Reverend Alva M. Kerr

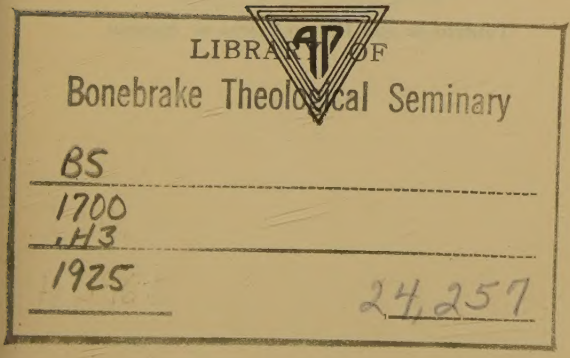
THE TEACHING OF APOCRYPHA AND APOCALYPSE

The Teaching of Apocrypha and Apocalypse

By

CHARLES ARTHUR HAWLEY, S.T.M., PH.D.

Author of "A Critical Examination of the Peshitta Version of the Book of Ezra," "Teaching of the Prophets."



ASSOCIATION PRESS

NEW YORK: 347 MADISON AVENUE

1925

Copyright, 1925, by
General Board of
Young Men's Christian Associations

Printed in the United States of America

To

My Friend and Colleague

HANFORD MONTROSE BURR

Lover of Nature—Teacher of Men

Preface

The aim of this book is to introduce to the Christian community the literature of the period following the cessation of Old Testament prophecy. It is designed as a companion volume to the author's "Teaching of the Prophets." It is the hope of the author to produce a third volume tracing the literature and history of the Hebrew people from the earliest times to the period of the prophets. Biblical Literature may roughly be divided into these three divisions: the pre-prophetic, the prophetic, and the apocalyptic. In order thoroughly to understand the origins of Christianity, it is necessary to know what men thought and did in these periods.

It is hoped that Church Schools, Young Men's Christian Associations, and kindred organizations may find this book helpful in answering the multitudinous questions concerning apocalyptic ideas that have arisen since the last war. To this end, this book has been written in untechnical, untheological English. There are a few technical terms, however, which one must know or remain forever a stranger to the religious thinking of the period which produced the New Testament literature. The most widely used of these are included in a glossary of terms.

The author and the publishers desire to express their gratitude to the Oxford University (Clarendon) Press for permission to make use of extracts from Canon Charles' (Ed.) most valuable edition (two volumes) of the Apocrypha and Pseudepigrapha. None of these selections should be printed whole or in part without permission.

CHARLES ARTHUR HAWLEY.

International Young Men's Christian Association College,
Springfield, Massachusetts.
July 31, 1925.

Contents

		PAGE
Introduction		xi
Glossary of Terms		xvii
I.	The Book of I Maccabees	1
II.	The Apocalypse of Daniel	18
III.	Stories Illustrating Religious Ideas: Tobit, Judith, I Esdras, Esther	37
IV.	Wisdom Literature and Psalms	54
V.	The Book of Jubilees	70
VI.	Testaments of the Twelve Patriarchs	85
VII.	The Book of Enoch	98
VIII.	The Syriac Apocalypse of Baruch	116
IX.	The Apocalypse of Ezra	136
X.	The Apocalypse of John	152

Introduction

The Books of Ezra-Nehemiah give us an account of the rebuilding of the impoverished and desolate nation of the Jews. The reformation accompanying this rebuilding had, by 400 B.C., fixed upon the people the yoke of the Law, which divided the religious history of this people into two very distinct parts, and made inevitable the reaction later known as Christianity. The day that Judaism took its yoke "and entered into a curse, and an oath to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of Yahweh our Lord and his requirements and his statutes," it likewise entered upon the legalistic, ceremonial course which Jesus and Paul so thoroughly condemned. At the time of Ezra and Nehemiah it seemed that this course had to be pursued, as it separated the people of Yahweh from Gentile marriages, foreign customs, idolatrous religion, and possible national extinction. The entering "into a curse and an oath" made necessary the Maccabean revolt as well as the declaration of Jesus that he brought "a yoke easy and a burden light." The yoke of the fully developed priestly religion surely was neither easy nor light.

The most serious consequence, however, of this postexilic legal religion was the stifling of the prophetic voice. This marks the supreme tragedy of Judaism. The priests outlawed the prophets, and the people sought salvation in ceremony. It soon became a crime to announce any new message from a living God. Priest and people believed they had an infallible, inspired document which told all that God demanded. Why tolerate a new voice which might contradict or declare obsolete some item of "God's Law"? The apocalypse answered the challenge, for the mind of man cannot be silenced by any law. The direst penalty has been preserved for us in a late section in Zechariah: "And it shall be in that day says Yahweh Sebaoth that I will cut off the names of the idols from the land, and they shall not be remembered any

more. And also I will cause the prophets and the unclean spirit to pass out of the land. And it shall come to pass that if a man prophesies any more, his father and his mother who gave him birth shall say to him: You shall not live because you speak a lie in Yahweh's name. And his father and his mother who gave him birth shall thrust him through in his prophesying. And it shall be in that day that the prophets shall be timid each man of his visions in his prophesying nor shall they put on a hairy garment in order to deceive. But he shall say: I am not a prophet, I am a farmer; I have been taught since my youth to keep cattle. And when anyone says to him: What are these wounds in your hands? These are the wounds I received in the house of my loved ones."

From this time no prophet dared to lift his voice saying, "Thus saith the Lord," nor did any put on "a hairy garment" until John the Baptizer "preached in the wilderness of Judea." But John met his punishment swift and sure, and Jesus' most bitter blows came from those he loved. A prophet had no honor in his own country and among his kinsfolk. The priests, the Sadducees, the Pharisees, and their scribes made sure that the prophets should be persecuted out of the land.

During all these years no new revelation came directly from God to any, as to the prophets of old. A man dared not use his name: to do it meant death. For this reason, apocalypses were written under pen names. The list is a long one: Daniel, Enoch, Moses, Abraham, Ezra, Baruch, and others who had played the part of great heroes in the ancient days. Nor did any message come except through angels. With this equipment, angels and the name of an ancient hero, a man might write a message, be sure to have it read, and yet live.

A new type of mind developed, the apocalyptic. It looked for the end of the present world order, which it considered evil and subject to the guidance of evil. It devoutly expected the physical interference of God himself to adjust things. Man was helpless; he could merely perform his ritual and await the day of judgment when all would be set right.

But the apocalyptic writer was not without his problems. His contributions comforted the men of his own time and added no small amount to the generally accepted beliefs held

by Jews and Christians alike today. To the apocalyptic literature we owe our beliefs about the final judgment of the soul, the resurrection of the just and the unjust with their respective rewards and torments, the development of angelology, the idea of a catastrophic end of this world order, and the dogma of a supernatural Messiah, or Son of Man. All of these beliefs are reflected in the Gospels as well as in the other New Testament documents. They have, accordingly, become part and parcel of everyday Christianity.

Our study takes us through the period during which these ideas arose and flourished, *viz.,* the time between the Apocalypse of Daniel and the Apocalypse of John, about 270 years. This period of time produced the profoundest religious insight of all time in the Prophet Jesus of Nazareth. He so influenced the world that men began to divide all history into two parts, using his birth as the dividing line. This period also produced a new departure in the writing of the Jews as well as the noblest literature of Christians. It was a time of unparalleled literary activity.

It is perfectly clear to all people now that if they are to understand Jesus they must have some acquaintance with all of the books which he read, studied, quoted, and on which he based his new Way of Life. But this realization has only recently dawned upon the Christian community. Until almost yesterday, books spoke of a "period of silence" between the Old and New Testaments. Only in the most modern times have the universities and colleges seriously tried to understand the various languages in which this mass of literature has been preserved. But patient scholarship has finally put into our hands the library of Jesus and Paul. If we will, we may reverently enter the synagog to hear the rabbis, and, what is infinitely more important, we may understandingly listen to him who is the Light of the World. And, what is of no small importance for present-day scientific and religious thinking, in this Jewish literature we can trace the origin of the doctrines of Paul.

Nor was the Old Testament in Jesus' day identical with the collection of books we associate with this name. In the first place, no one would have been so irreverent as to designate by the word *old* the sacred books of the Law and of the Prophets. The Christians began the practice of calling the Hebrew books *old,* but they did not do this till after

they had written *new* ones to put beside them. This, in turn, spurred the defenders of the synagogue to protect fully the teachings of their Bible, so they closed the canon to prevent any confusion of the new heretical writings, such as Matthew 5 or Paul's attack on the Law with books which they called authoritative.

Of course, the idea of what we call a canon of scripture had been long in the process of formation. The Gospels speak of the Law and the Prophets. These two divisions of sacred writings had by the time of Jesus come to be looked upon as sacred both nationally and religiously. Jesus declared that he had not come to destroy these two classes of writings, but rather to complete them. Besides these two groups, a third collection comprised some historical and legal writings, together with a vast amount of apocalyptic material. Since the early Christian Church under the leadership of Paul repudiated the Law, and used the Prophets mainly as foretelling the coming of the Messiah, the apocalypses were left free to play an important part in shaping the New Testament. In fact, the Christian Church would not have taken over the Jewish canon at all had it not been for the Prophets and Daniel.

Finally, the Jewish canon was definitely closed in the first century A.D. to keep out any Christian writing. It had now three divisions: Law, Prophets, and Writings. This latter group had always been in a fluid state and was only closed after much discussion. Such books as Ecclesiastes, the Song of Solomon, Esther, and Jonah, after considerable debate, were voted in, but others, either because of a late date, known authorship, or because they were not in the sacred tongue, were excluded as a basis for dogma, *i.e.,* declared uncanonical. The excluded books received the name Apocrypha, or hidden, and were considered too profound for the public. The learned ones read, translated, and cherished them. The Apocrypha proper contained I Esdras, II (IV) Esdras, Tobit, Judith, selections from Esther and Daniel, the Wisdom of Solomon, Ecclesiasticus, Baruch with a letter of Jeremiah, and I and II Maccabees. But the more important of the "hidden" books were apocalyptic in character. The most important of these apocalypses are treated in this book.

The early Christians made no rule against these apocalypses. They regarded them as being inspired equally with

any of the Jewish writings. The author of Jude quotes them in preference to the canonical books. When the New Way had penetrated the Roman world and met its deadly rival in Emperor Worship, it turned neither to the Prophets nor to the Law, but to the apocalypses, whence came comfort and hope. It was then that a Christian called John wrote a new apocalypse, using the imagery, the figures of speech, and the religious ideas which he found in former apocalypses. It did nobly the work for which it was intended, and to this day, in a time of stress and storm, it is the Apocalypse of John that finds the quickest response in the average human heart.

Glossary of Terms Used in This Book

Angel, a divine being, a messenger, not the souls of the dead.

Apocalypse, that form of literature which developed after the prophetic period. Also called Revelation.

Apocrypha, the literature related to the Old and New Testaments, but not included in the canon.

Apologist, one who wrote in defense of a certain religion.

Aramaic, a Semitic language, related to Hebrew, which was used in Palestine in Jesus' time.

AV, the authorized (King James) translation of the Bible.

Canon, a collection of literature selected as the authoritative basis for doctrine.

Demonology, the study of the activities and character of supernatural malignant beings called demons.

Eschatology, from the Greek ἔσχατος, last things, the study of the end of the world, final judgment, etc.

Ethiopic, a Semitic language spoken by the people of Ethiopia into which many Jewish and Christian books were early translated.

Fable, that form of literature in which animals and inanimate beings speak and behave like men. Cf. Genesis 3, Judges 9.

Gehenna, from the Hebrew words meaning Valley of Hinnom, a valley close by Jerusalem where Canaanites and Hebrews sacrificed to the idol Moloch; later the refuse of the city was burned there; later still this valley was used as a symbol of the destruction by fire of worthless men.

Hades, the unseen world, the abode of the dead. A Greek name. Cf. Sheol.

Hagiographa, the third Jewish division of the Old Testament, *i.e.,* the books not included in the Prophets and the Law.

Hellenism, Greek civilization, so-called from Hellen, the reputed ancestor of the Greek people.

Henotheism, worship of one god while believing in the existence of other gods.

Immortality, belief in the continued existence of the soul after death and independent of the body. The Greek belief. Cf. Resurrection, the Jewish belief.

Jubilee, a period of 49 years, often reckoned as 50.

Legend, a narrative long handed down by oral tradition and later put into writing, hence the term which means *something that must be read.* Legends may contain historical truth. The term should not be associated with lying.

Logos, a preëxistent divine being identified with mind or wisdom. In John's Gospel this term, in AV, etc., translated *Word,* is identified with Jesus.

Maccabee, a member of the family of Mattathias of Modin which began the protest against Hellenism.

Masoretic Text, the common Hebrew text of the Old Testament as pointed (voweled) by scribes to preserve its purity. Originally, the Hebrew text had consonants only and many words may be read in more than one way.

Messiah, the ideal king who, as foretold by the prophets, was to establish peace and prosperity through the Hebrew people. In apocalyptic literature, the Messiah gradually becomes a preëxistent, heavenly being. In the New Testament Messiah is translated by the Greek equivalent, Christ.

Monotheism, denying the existence of all gods save one.

Myth, a story involving more than one divinity, as the gods and goddesses of Greece and Rome.

Parable, a story which places two ideas in comparison, a lengthened simile. Cf. Aliegory, a lengthened metaphor. A simile: John is like a lion, A metaphor: John is a lion.

Pharisee, a Jewish sect which held strictly to the letter of the Law, the belief in angels, and the resurrection of the body. It also developed an oral Law.

Polytheism, a belief in the existence of many gods.

Prophet, a speaker on behalf of God, who received direct revelations concerning moral values, opposed to folk and priestly rites.

Pseudepigrapha, a writing under an assumed name, usually that of an ancient hero, *e.g.,* Enoch, Daniel. Apocalypses come under this class.

Resurrection, the Jewish belief that the continued existence of the soul depends on the resuscitation of the physical body. Cf. the Greek belief in immortality.

RV, Revised version, *i.e.,* correction of AV.

Sadducee, a Jewish sect which rejected all but the written Law.

Semite, that division of the human family, including Jews, Arabs, Babylonians, and all who claimed to be descendants of Shem.

Sheol, the Hebrew name for the Greek Hades, the home of the dead.

Syriac, a Semitic language used in the time of Jesus and the Apostles, Christian Aramaic.

Talmud, a vast collection of scribal decisions on the Law.

Theodicy, a treatise written to show that God is just.

Vulgate, the common version of the Bible in the Latin translation.

Watchers, the angels who came to earth, married "the daughters of men," and taught them civilization.

Chapter I

The Book of I Maccabees

First Day: . . . "Thy sons, O Zion, against thy sons, O Greece . . ."

And it came to pass after Alexander, the son of Philip the Macedonian, who came from the land of Chittim, had smitten Darius, king of the Persians and Medes, that he reigned in his stead. And he waged many wars, and won strongholds, and slew kings, and pressed forward to the ends of the earth, and took spoils from many peoples. But when the land was silenced before him, he became exalted, and his heart was lifted up. Then he gathered together a very mighty army, and ruled over lands and peoples and principalities; and they became tributary unto him. And after these things he took to his bed, and perceived that he was about to die. Then he called his chief ministers, men who had been brought up with him from his youth, and divided his kingdom among them while he was yet alive. . . . And a sinful shoot came forth from them, Antiochus Epiphanes, the son of Antiochus the king, who had been a hostage in Rome, and had become king in the one hundred and thirty-seventh year of the Greek kingdom. In those days there came forth out of Israel lawless men, and persuaded many, saying: "Let us go and make a covenant with the nations that are round about us; for since we separated ourselves from them many evils have come upon us." And the saying appeared good in their eyes; and as certain of the people were eager (to carry this out), they went to the king, and he gave them authority to introduce the customs of the Gentiles. And they built a gymnasium in Jerusalem according to the manner of the Gentiles. They also submitted themselves to uncircumcision, and repudiated the holy covenant; yea, they joined themselves to the Gentiles, and sold themselves to do evil. . . . And he waged war against Ptolemy, the king of Egypt.—1: 1-6, 10-15, 18 a.

History has nothing quite so remarkable as the battle of

the world against Jerusalem. Every people from the four sides of heaven turned to David's capital. Such is the power of ideas over iron. The word is mightier than the sword. What is the drama of Ancient History? Babylonia, Assyria, Chaldea, Egypt, and now "thy sons, O Zion, against thy sons, O Greece."[1] Where are the great powers to-day? Verily, the city that thinks shall conquer! Greece planned to conquer Jerusalem, but in reality she held out her hands for Jewish chains. The Old Testament canon stops at the beginning of the conflict of Zion against Athens. The Apocalypse of Daniel comes from this time, but to understand this important period we must turn to that remarkable but little-read book, I Maccabees.

This book begins with the Greek victory over the Persians and the rise and death of Alexander the Great. Unfortunately, the premature death of the great man left no son to inherit the vast new empire which the generals of the army received. All went well with Palestine till Antiochus IV, called Epiphanes,[2] or the Illustrious One, came to the throne in 175 B.C. This "sinful shoot" purposed to hellenize the Jews, *i.e.*, to compel them to give up their religion, customs, sacred books (our Old Testament), national independence, and to become Greeks. He wanted to make Jerusalem a great melting pot; but he chose the wrong people; the majority of the Jews refused to abandon their Law. The country at large, however, produced many who had foreign ancestors and gave themselves to the new plan. To add further to the horror of the Jews, Antiochus built a gymnasium in the capital where athletic events after "the manner of the Gentiles" shocked the moral code of the better class of the people. With this program well in hand, Antiochus besieged Egypt and brought the land of the Nile under his power. He now returned to Jerusalem wearing the laurel of victory and considering that the insignificant little band of Jews would likewise submit.

Second Day: The Abomination of Desolation in the House of the Lord.

And Antiochus, after he had smitten Egypt, returned in the one hundred and fifty-third year, and went up against

[1] Zechariah 9:13.
[2] His enemies called him Epimanes, the Crazy One.

Israel and Jerusalem with a great army. And in (his) arrogance he entered into the sanctuary, and took the golden altar, and the candlestick for the light, and all its accessories, and the table of the shewbread, and the cups, and the bowls, and the golden censers, and the veil, and the crowns, and the golden adornment on the façade of the Temple, and he scaled it all off. Moreover, he took the silver, and the gold, and the choice vessels; he also took the hidden treasures which he found. And having taken everything, he returned to his own land. . . . And the king wrote unto his whole kingdom, that all should be one people, and that every one should give up his [religious] usages. And all the nations acquiesced in accordance with the command of the king. And many in Israel took delight in his (form of) worship, and they began sacrificing to idols, and profaned the sabbath. Furthermore, the king sent letters by the hand of messengers to Jerusalem and to the cities of Judah (to the effect that) they should practise customs foreign to (the traditions of) the land, and that they should cease the (sacrificing of) whole burnt offerings, and sacrifices, and drink offerings in the sanctuary, and that they should profane the sabbaths and feasts, and pollute the sanctuary and those who had been sanctified; that they should (moreover) build high places, and sacred groves, and shrines for idols, and that they should sacrifice swine and (other) unclean animals; and that they should leave their sons uncircumcised, and make themselves abominable by means of (practising) everything that was unclean and profane, so that they might forget the Law, and change all the (traditional) ordinances. And whosoever should not act according to the word of the king, should die. In this manner did he write unto the whole of his kingdom; and he appointed overseers over all the people; and he commanded the cities of Judah to sacrifice, every one of them. And many of the people joined themselves unto them, all those [namely] who had forsaken the Law; these did evil in the land, and caused Israel to hide in all manner of hiding-places. And on the fifteenth day of Chislev in the one hundred and forty-fifth year they set up upon the altar an "abomination of desolation," and in the cities of Judah on every side they established high places; and they offered sacrifice at the doors of the houses and in the streets. And the books of the Law which they found they rent in pieces, and burned them in the fire. And with whomsoever was found a book of the covenant, and if he was (found) consenting unto the Law, such an one was, according to the king's sentence, condemned to death.

Thus did they in their might to the Israelites who were found month by month in their cities. And on the twenty-fifth day of the month they sacrificed upon the altar which was upon the altar of burnt-offering. And, according to the decree, they put to death the women who had circumcised their children, hanging their babes round their (mothers') necks, and they put to death their (entire) families, together with those who had circumcised them. Nevertheless many in Israel stood firm and determined in their hearts that they would not eat unclean things, and chose rather to die so that they might not be defiled with meats, thereby profaning the holy covenant; and they did die. And exceeding great wrath came upon Israel.—1: 20-24, 41-64.

In December, 168 B.C., the reign of terror began with all the frightfulness of militarism. Antiochus probably believed that by his policy he could make different peoples forget their heritage of the ages, their religion and nationalism (the two always go hand in hand), their language and institutions. A foolish dream! To accomplish his purpose, he burned the writings of the people (those he found!), condemned to death those who conducted religious exercises, and, to intimidate the rest, hung the murdered babes about their mothers' necks. On December 25, a day long before the birth of Jesus held sacred by Jews and Greeks, the sacred altar of the Lord witnessed the sacrifice of a pig to Zeus.[1] How abominable! What an insult! A pig, above all the beasts unclean! Such was the blind brutality of Antiochus' nationalism.

A great number "chose rather to die." Let us pause in reverence for their noble choice. In reality, they did not die; only the cowards died. Let us be grateful to those who did not yield, because to them is due the fact that the religion of the God of Israel survived. Those who chose loyalty to their Lord gave us Jesus of Nazareth. These passive resisters[2] "subdued kingdoms"; these unknown men and women who sleep in unmarked graves "wrought righteousness" by

[1] This heathen altar erected on the place of the altar of burnt offering in the temple is mentioned in Daniel 11:31, 12:11. Jesus also referred to it in Mark 13:14f., in the parallel which he draws between the persecution of Antiochus and that attendant on the Jewish revolt against him. It must be remembered that Rome never instituted any such denationalizing policy as did Antiochus.

[2] Daniel 1:8 is the outstanding example of the Maccabean passive resister.

choosing to die. From Jesus of Nazareth to Gandhi of India the generations have groaned for the same kind of heroic men and women. Let it be clear, if these loyal ones had not valued their religion above their bodies, their honor above their comfort, their God above their life, there would have been no Nazareth, no Son of Mary. Jesus studied this book zealously; he quoted it; he bowed in reverence before his heroic ancestors who chose "to die so that they might not be defiled." If we seriously care to understand Jesus' intensity of soul, we must love and honor those to whom he paid his "last full measure of devotion."

Third Day: Mattathias, the Valiant.

In those days rose up Mattathias, the son of John, the son of Simeon, a priest of the sons of Joarib, from Jerusalem; and he dwelt at Modin. And he had five sons: John, who was surnamed Gaddis; Simon, who was called Thassis; Judas, who was called Maccabæus; Eleazar, who was called Auaran; and Jonathan, who was called Aphphus. And he saw the blasphemous things that were done in Judah and in Jerusalem, and said, "Woe is me, why was I born to behold the ruin of my people and the ruin of the holy city, and to sit still there while it was being given into the hand of enemies, and the sanctuary into the hand of strangers?" . . . And Mattathias and his sons rent their garments, and covered themselves with sackcloth, and mourned greatly. And the king's officers who were enforcing the apostasy came to the city of Modin to make them sacrifice. And many from Israel went unto them; but Mattathias and his sons gathered themselves together. Then the king's officers answered and spake unto Mattathias, saying: "A ruler art thou, and illustrious and great in this city, and upheld by sons and brothers. Do thou, therefore, come first, and carry out the king's command, as all the nations have done, and all the people of Judah, and they that have remained in Jerusalem; then shalt thou and thy house be (numbered among) the friends of the king, and thou and thy sons shall be honoured with silver and gold, and with many gifts." Thereupon Mattathias answered and said with a loud voice: "If all the nations that are within the king's dominions obey him by forsaking, every one of them, the worship of their fathers, and have chosen for themselves to follow his commands, yet will I and my sons and my brethren walk in the covenant of our fathers. Heaven forbid that we should forsake the Law and the ordinances;

(but) the law of the king we will not obey by departing from our worship either to the right hand or to the left." And as he ceased speaking these words, a Jew came forward in the sight of all to sacrifice upon the altar in Modin in accordance with the king's command. And when Mattathias saw it, his zeal was kindled, and his heart quivered (with wrath); and his indignation burst forth for judgment, so that he ran and slew him on the altar; and at the same time he (also) killed the king's officer who had come to enforce the sacrificing, pulled down the altar, and [thus] showed forth his zeal for the Law, just as Phinehas had done in the case of Zimri the son of Salom. And Mattathias cried out with a loud voice in the city, saying, "Let everyone that is zealous for the Law and that would maintain the covenant come forth after me!" And he and his sons fled unto the mountains, and left all that they possessed in the city.—2: 1-7, 14-28.

A modern village a little east of Lydda, called El-Medieh, is probably Modein, home of the aged priest Mattathias, father of five noble sons. It can be reached from the Jaffa-Jerusalem automobile road, but has none of the romance and legend connected with it which have been lavished on Amwas (Emmaus) or Cana of Galilee, because Christians have not sufficiently acquainted themselves with the Maccabees, and the Jews have no sense for geographical romance.

To this town, shortly after the setting-up of the Zeus altar, came Antiochus' representatives to see that the Greek divinity received his swine sacrifice from the hands of Mattathias. But in the veins of the aged priest flowed hot blood. A passion like that of Moses,[1] whom he so much resembled, seized him, and he killed the first renegade Jew who dared to bow before the tyrant's God. Neither Moses nor Mattathias ever reached that state of self-control exemplified in their countryman who could love his enemies and command others to do likewise. Perhaps, after all, this does prove Jesus to be divine; certainly, Mattathias followed the quick human impulse.

From this day began the guerilla warfare which knew no truce till the altar of the swine flesh had been thrown out of the temple on December 25, 165 B.C., just three years from the day it was set up. "Let everyone that is zealous for the Law and that would maintain the covenant come forth after

[1] Cf. Exodus 2:11f., 32:19f.

me." Mattathias and his followers preserved the Law in order that Jesus might fulfil it. But neither preserving nor fulfilling is a work for a spineless man. Antiochus' army immediately took advantage of the Jewish regard for the Sabbath, on which they could do no work, and slew many of those passive resisters who "did not cast a stone at them, nor even block up their hiding-places, saying, 'Let us all die in our innocency.'"[1] These soldiers did not find Mattathias and his sons.

Fourth Day: The Origin of the Pharisees.

And when Mattathias and his friends knew it they mourned greatly for them. And one said to another, "If we all do as our brethren have done, and do not fight against the Gentiles for our lives and our ordinances, they will soon destroy us from off the earth." And they took counsel on that day, saying, "Whosoever attacketh us on the Sabbath day, let us fight against him, that we may not in any case all die, as our brethren died in their hiding-places." Then were there gathered unto them a company of the Chassidim, mighty men of Israel who willingly offered themselves for the Law, every one of them. And all they that fled from the evils were added unto them, and reinforced them. And they mustered a host, and smote sinners in their anger, and lawless men in their wrath; and the rest fled to the Gentiles to save themselves. And Mattathias and his friends went round about, and pulled down altars, and they circumcised by force the children that were uncircumcised, as many as they found within the borders of Israel. And they pursued after the sons of pride, and the work prospered in their hand. And they rescued the Law out of the hand of the Gentiles, and out of the hand of the kings, neither suffered they the sinner to triumph. . . . And there was gathered together unto Alcimus and Bacchides a company of scribes, to seek for justice. And the Chassidim were the first among the children of Israel that sought peace of them; for they said: "One that is a priest of the seed of Aaron is come with the forces, and he will do us no wrong."—2: 39-48, 7: 12-14.

Nearly two hundred years before the time of Mattathias' revolt against Antiochus' attempt to make Greeks of the Jews, Ezra had laid down laws for the preservation of the

[1] I Maccabees 2:38.

Jewish people. He forbade marriage with Gentiles and even commanded those already married to divorce their foreign wives[1] in order that the people of Israel's God might be to him a *separate* people. Ezra's motive was purely religious.

Many students of the Bible ask why the Pharisees, who play so great a part in the life of Jesus, do not appear in the Old Testament. The answer is found in I Maccabees as given above. The group known as the Chassidim[2] joined the Maccabean party only to defend the Law; they had no sympathy whatever with nationalistic aims, and desired peace at the earliest possible moment. Since the Maccabees believed they must have political as well as religious freedom, the Chassidim broke with them as soon as the Law could be practiced undisturbed. This party in the New Testament goes by the name of Pharisees, the Separatists, for that is what the name means.[3] They demanded a strict and literal observance of the Law in order that they might be a people *separate* to their God. They declared a truceless war on any who dared to change the Law by so much as a jot or a tittle. For this reason the Pharisees waged war relentlessly against Jesus.[4] It is true in some instances[5] that Jesus' attitude toward the sacred duty of punctiliously fulfilling the Law agrees in every detail with that of the Pharisees; but they could never agree with him as to what fulfilment really meant. Perhaps the greatest cause of strife lay in Jesus' attention to the large class of people called by the Pharisees the people of the land, and by them held to be accursed.[6] With this ever-increasing mob which held aloof from the Law and paid no heed to the Pharisaic admonitions, Jesus ate, talked, and associated generally. They were his countrymen and fellow citizens, and neither Moses nor Ezra ever read into the Law such an attitude as the Pharisees now exhibited. With his ever-ready sense of humor Jesus satirized the Pharisees who sat in Moses' seat.[7] The Pharisees,

---

[1] Ezra 10:10-17.
[2] Also spelled Hasidim and Hasidæans.
[3] The Pilgrim Fathers in American history give a somewhat analogous situation.
[4] Cf. Mark 2:1-3:6, a section which preserves the attitude of the Pharisees toward Jesus.
[5] Matthew 5:17-19, but 5:20 implies that the Pharisees do not really fulfil the Law.
[6] John 7:49.
[7] Matthew 23:2.

however, refused to entertain any decision in Jesus' case, except that of capital punishment. The story of the Pharisees illustrates the outcome of a party noble in its origin and purpose which had sterilized on the bedrock of literalism. "The letter killeth, but the spirit giveth life."

Fifth Day: The Death of Mattathias and the Rise of Judas.

And the days drew near that Mattathias should die, and he said unto his sons: "Now have pride and rebuke gotten strength and a season of destruction and wrath of indignation. And now (my) children, be zealous for the Law, and give your lives for the covenant of your fathers. And call to mind the deeds of the fathers which they did in their generations; that ye may receive great glory and an everlasting name. Was not Abraham found faithful in temptation, and it was reckoned unto him for righteousness? Joseph, in the time of his distress, kept the commandment, and became lord of Egypt. Phinehas, our father, for that he was zealous exceedingly, obtained the covenant of an everlasting priesthood. Joshua, for fulfilling the word, became a judge in Israel. Caleb, for bearing witness in the congregation, obtained land (as) an heritage. David, for being merciful, inherited the throne of a kingdom for ever and ever. Elijah, for that he was exceeding zealous for the Law, was taken up into heaven. Hananiah, Azariah (and) Mishael, believing (in God), were saved from the flame. Daniel, for his innocency, was delivered from the mouth of the lions. And thus consider ye from generation to generation;—all who hope in Him shall want for nothing. And be not afraid of the words of sinful man, for his glory [shall be] dung and worms. To-day he shall be lifted up, and to-morrow he shall in no wise be found, because he is returned unto his dust, and his thought is perished. And ye, my children, be strong and show yourselves men on behalf of the Law; for therein shall ye obtain glory. And behold Simeon your brother, I know that he is a man of counsel; give ear unto him alway; he shall be a father unto you. And Judas Maccabæus, he hath been strong and mighty from his youth; he shall be your captain and shall fight the battle of the people. And ye, take you unto you all those who observe the Law, and avenge the wrong of your people. Render a recompense to the Gentiles, and take heed to the commandments of the Law." And he blessed them, and was gathered unto his fathers. And he

died in the one hundred and forty-sixth year; and his sons buried him in the sepulchres of his fathers at Modin; and all Israel made great lamentation for him. And his son Judas, who was called Maccabæus, rose up in his stead.—2:49-3:1.

The farewell speech of Mattathias gives us a roster of heroes such as more and more found a place in the literature of the persecuted Jews. Later the Christians adopted the same form and Hebrews II has preserved for us a list of the heroic for the benefit of those who suffered imprisonment and death for Christ's sake. Mattathias calls with his last breath for devotion to the Law even unto death. Why should not every loyal Jew love the Law when his fathers had died for it? It is easy to see why Jesus tried to redeem it from those who abrogated it by their pretence of fulfilling it. Mattathias puts before his sons a long list of the faithful in Israel: Abraham, Joseph, their own ancestor Phinehas,[1] Joshua, Caleb, David, Elijah, and the heroes of the Book of Daniel. From these he draws the great hope: God gives strength to all who are loyal to Him; but the reward of the sinner "shall be dung and worms." The author of the First Psalm says the same thing but in more pleasing language. In either case, it is an attempt to make people believe that God is just; He must reward the righteous and give the wicked the full result of their evil way. If this hope be not true, then is this world the most hideous of nightmares.

The old man then appoints Simeon as adviser and Judas as captain. "Render a recompense to the Gentiles," an eye for an eye, a tooth for a tooth! There is none of the passive resistance of Jesus about Mattathias. He never told his followers to love their enemies. It is likely that if Mattathias and Jesus were running for office to-day Mattathias would carry the election by a sweeping plurality. Jesus never referred to Mattathias, but he must have felt that debt of gratitude which all his countrymen in his day shared.

Sixth Day: Judas Rededicates the Temple.

But Judas and his brethren said: "Behold, our enemies are discomfited; let us all go up to cleanse the Holy Place,

[1] Numbers 25:7ff. tells the story of Phinehas' zeal and his relation to Aaron; this gave the Maccabean family the divine right to the priestly succession, which they later exercised in connection with the political rule.

and re-dedicate it." And all the army was gathered together, and they went unto Mount Sion. And they saw our sanctuary laid desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a forest or upon one of the mountains, and the chambers (of the priests) pulled down; and they rent their garments, and made great lamentation, and put ashes on their heads; and they fell on their faces to the ground, and they blew the solemn blasts upon the trumpets, and cried unto heaven. Then Judas appointed (a certain number of) men to fight against those (that were) in the citadel, until he should have cleansed the Holy Place. And he chose blameless priests, such as had delight in the Law; and they cleansed the Holy Place, and bare out the stones of defilement into an unclean place. And they took counsel concerning the altar of burnt offerings, which had been profaned, what they should do with it. And a good idea occurred to them (namely) to pull it down, lest it should be a reproach unto them, because the Gentiles had defiled it; so they pulled down the altar, and laid down the stones in the mountain of the House, in a convenient place, until a prophet should come and decide (as to what should be done) concerning them. And they took whole stones according to the Law, and built a new altar after the fashion of the former (one); and they built the Holy Place, and the inner parts of the house, and hallowed the courts. And they made the holy vessels new, and they brought the candlestick, and the altar of burnt offerings and of incense, and the table, into the temple. And they burned incense upon the altar, and they lighted the lamps that were upon the candlestick in order to give light in the temple. And they set loaves upon the table, and hung up the veils, and finished all the works which they had undertaken. And they rose up early in the morning on the twenty-fifth (day) of the ninth month, which is the month Chislev, in the one hundred and forty-eighth year, and offered sacrifice, according to the Law, upon the new altar of burnt offerings which they had made. At the corresponding time (of the month) and on the (corresponding) day on which the Gentiles had profaned it, on that day was it dedicated afresh, with songs and harps and lutes, and with cymbals. And all the people fell upon their faces, and worshipped, and gave praise, (looking up) unto heaven, to him who had prospered them.—4: 36-55.

Just three years to a day from the profanation of the temple by Zeus' altar, Judas rededicated it to the God of

Israel. The great victory had been won. The army had restored the right to worship according to the Law. The Chassidim were ready to lay down their weapons, but the Maccabees refused. Nothing short of political as well as religious liberty would they accept. The Gospels report neither the Pharisees nor Jesus as actively opposed to Roman rule; of course, this was in harmony with Jesus' policy of non-resistance to which the Pharisees seem to have agreed.

The shrubs in the court of the ruined temple, the calling on Heaven,[1] and the work of restoration remind us strangely of Ezra's time. Next came the selection of priests who had in no manner contaminated themselves with the Greek customs. The question of the final disposition of the holy unhewn[2] stones of the altar could not be decided upon because the Law made no provision for such a case. They had been originally consecrated; the Zeus altar rested on them, and so defiled them, yet something of the old holiness must remain. They laid them away in Mount Zion "until there should come a prophet." This last phrase is one of the most significant of the whole book. The apocalyptists had usurped the place of the prophets. Daniel, Enoch, and Baruch were the books of the hour instead of Amos, Isaiah, and Jeremiah. The people looked for the return of Elijah.[3] This was December 25, 165 B.C., and no prophet came. By the time of John the Baptizer and Jesus the matter of the altar stones had been forgotten; both of these men were held by the people to be prophets, but there is no allusion to their ever being asked about the ancient memorials. From this time until 70 A.D., for about 235 years, the Jews worshipped undisturbed in their temple. The Apocalypse of Baruch tells us of its profanation and destruction by the Romans.

Seventh Day: The Death of Judas Maccabæus.

And in the first month of the one hundred and fifty-second year they encamped against Jerusalem. And they removed and went unto Berea, with twenty thousand footmen and two thousand horse. And Judas was encamped at Elasa, and three thousand chosen men with him. And

[1] The book of Maccabees avoids the direct use of the divine name, substituting an equivalent as above. This is often done in the Gospels, as in Luke 15:18.

[2] Cf. Exodus 20:25.

[3] Malachi 4:5, Matthew 17:3.

(when) they saw the multitude of the forces, that they were many, they feared exceedingly; and many slipped away from the army; there were not left of them more than eight hundred men. And (when) Judas saw that his army slipped away, and that (nevertheless) the battle was imminent for him, he was sore troubled in heart, for that he had no time to gather them together. And he became desperate, and said to them that were left: "Let us arise and go up against our adversaries, if peradventure we may be able to fight against them." And they turned from him, saying: "We shall in no wise be able (to withstand them); but let us rather save our lives now; let us return (later on) with our brethren, and fight against them; we are (now too) few." Then Judas said: "Far be it from me to do this thing, to flee from them! And if our time is come, let us die manfully for our brethren's sake and not leave a cause (of reproach) against our glory" . . . And (when) they that were on the left wing saw that the right wing was discomfited, they turned (and followed) upon the footsteps of Judas and those that were with him. And the battle waxed sore, and many on either side fell wounded to death. And Judas fell, and the rest fled. And Jonathan and Simon took Judas their brother, and buried him in the sepulchre of his fathers at Modin. And they bewailed him, and all Israel made great lamentation for him and mourned many days and said: "How is the mighty one fallen, the saviour of Israel!" And the rest of the acts of Judas, and (his) wars, and the valiant deeds which he did, and his greatness,—they are not written; for they were exceeding many.—9: 3-10, 16-22.

The battle of Elasa[1] in April of the year 160 B.C. cost the life of one of the greatest men of all times, Judas Maccabæus. No braver tale has ever been told than that of the stalwart champion of his people, who, in his last extremity, found himself deserted by those he sought to save. Thus has it ever been with those who would be saviors of their brothers. The Greek army had 20,000 infantry and 2,000 cavalry to pit against Judas' 3,000. The handful of Jewish peasants feared the mighty Syrian force. This was natural, but to desert such a man as Judas was cowardly to the last degree. Only 800 stayed with Judas, who was heartbroken. For nearly seven years he had captained those who loved the Law above their lives; he had endured all hardships, risked his life

[1] Probably this town lay somewhere between Modin and Jerusalem.

daily to save his people. Now the crisis had come and three-fourths fell away. Judas' last words ring true: "If our time is come, let us die manfully. . . ." With his 800 he opposed the 22,000. He had done the impossible before, might he not again? The battle raged "from morning until evening," but when the stars came out Judas lay dead on the field. One of the noblest of the sons of men "of whom the world was not worthy," like Servant before him, was bruised and bore chastisement for others. Greater in faith than Abraham, nobler than David, bolder than Elijah, Judas Maccabæus deserved more than any of these a place in the popular regard. Far nearer to the moral requirement of the literary prophets, he purified the temple as did Jeremiah before him and Jesus after him. No blot has marred the spotless reputation of Judas, son of Mattathias of Modin-savior of his people.

STUDY FOR THE WEEK

The Book of I Maccabees

The misleading phrase "the interval between Malachi and Matthew" has been in use so long and has done so much to eclipse the historical sense of people that we must examine it. Malachi was by no means the last canonical Old Testament book to be written nor was Matthew the first of the New Testament. We may use the term "space between Malachi and Matthew" if we so choose, but there is no more reason historically to say "Malachi and Matthew" than "Hosea and Hebrews." The expression arose, as do most of the commoner biblical ones, without thought.[1] As a matter of fact, Daniel was the last book of the Old Testament canon to be written and Mark's was the first Gospel. The canonical order as well as reasons for certain selections are both misleading and puzzling. Why was such a purely secular book as Esther[2] included in the Church's canon and a book as valuable religiously and historically as I Maccabees omitted? With this latter book we shall begin our study.

[1] Cf., for example, the *apple* that Eve ate; the *three* wise men; etc.
[2] The name of God does not even appear in it.

I

The word "Maccabee" is a transcription of the Hebrew word commonly taken to mean *hammer*. It was the second part of the name of Judas,[1] third son of the priest, Mattathias of Modin. This name afterward was given to the whole movement against the foreign influence. The name Hasmonæans[2] was also applied to the revolt, since that was Mattathias' great-grandfather's title. The book, I Maccabees, tells the story of the family's forty-year effort to free the land of Greek influence as captained by Antiochus Epiphanes (175-135 B.C.).

From the days of Elijah[3] to Mattathias, almost exactly 700 years, the struggle between Israel and the foreigner had continued. In 722 B.C. Samaria fell to Sargon II, and Israel never again regained independence till Judas' victories over 500 years later. But during all this time the people, whether at home or in exile in Mesopotamia or Egypt, had enjoyed freedom of worship. The kings and governors were deposed, but Moses never. Bad as foreign oppression had been, no ruler dared to supplant the Law as did Antiochus; and, to make the situation still worse, he found traitor Jews, in the priesthood itself, to help him. The promoter of the Greek party in Jerusalem was Joshua, brother of the high priest. This renegade changed his honorable Hebrew name to the Greek Jason and then, finding this comfortable and politically profitable, he advocated changing the Hebrew Yahweh to the Greek Zeus. This encouraged Antiochus, who promulgated his famous decree, which, when it came to Modin, met the stanch resister, also a priest, Mattathias, and here the story begins.

The aged man lived only about a year when the leadership fell to his son Judas Maccabæus. But much real progress had been made toward the preservation of the national religion. After 1,000 passive resisters had been murdered on a Sabbath, Mattathias determined that, although the Law forbade any labor on the holy day, in self-defense they should

[1] I Maccabees 2:66; Josephus, Antiochus 12:6. 1. Josephus tells the story substantially as does I Maccabees, which he used as his chief source.

[2] Written also *Asmonæans*, the Greek form of the Hebrew "Chassidim."

[3] Cf. Hawley, "Teaching of the Prophets," Chapter 2.

resist.[1] This revolution, together with a disorganized following, Judas inherited along with his father's nobility of character.

II

JUDAS MACCABÆUS, A HERO OF SPOTLESS REPUTATION

The times demanded a greater than David, and the priestly father understood well his son. "And he was like a lion in his deeds . . . he pursued the lawless . . . he made Jacob glad with acts, and his memorial is blessed forever."[2] Antiochus in his contempt now ordered his army to blot out the Jews and devastate their land; in the meantime, he turned to the Euphrates for more pillage. Ptolemy, Nicanor, and Gorgias headed the opposing force. To all human eyes, the cause seemed utterly hopeless. Slave dealers went to Jerusalem ready to bring back all Jews who escaped the sword. With his mysterious success, Judas routed the Syrian army, and the slave dealers fled homeward fearful of this divinely aided Jew. So it went on till that memorable December 25, 165 B.C., when Judas rededicated the temple to the worship of Yahweh as directed by the Law. The unbelievable victories of Judas inclined the ancient enemies of the Jews to new hatred. Edomites and Ammonites, with other tribes across the Jordan, began to persecute the Jews who dwelt with them.[3] These unfortunates appealed to Judas, who never lent an unattentive ear. He transferred numbers of them to Jerusalem. Religious liberty had now been assured and political freedom lay just ahead. Victory crowned victory until the fatal day at Elasa when the valiant 800 fell before their foes, which outnumbered them almost three to one.

Among the Old Testament heroes none deserves our praise more than Judas, who laid down his life for his brothers. He found his life because he lost it. To him apply those gracious words in the Gospel: "Greater love hath no man than this, that a man lay down his life for his friends." No

[1] I Maccabees 2:29-42.
[2] I Maccabees 3:4ff.
[3] I Maccabees 5:1ff.

voice was ever raised against him. He harmed neither man, woman, nor child. He succored those in persecution and helped his countrymen to preserve alive the Jewish faith. With a handful of disorganized peasants he outmaneuvered the great army of Antiochus. He stayed at his post and died manfully. Without Judas' sacrifice there could have been no Jesus of Nazareth, because the Jews would have ceased to be; and a Hellenic Christ is unthinkable.

III

FROM JUDAS TO HEROD

After Judas' death his brother Jonathan took his place at the head of the forces and at once withdrew to the highland of Tekoa. The Nabatæans of Petra were the Maccabees' only friends. By skilful maneuvering, however, Jonathan weathered every gale and in 153 B.C. received the office of High Priest. Simon, the last of Mattathias' sons, succeeded his brother in 143 B.C. and reigned eight years, founding the hereditary Hasmonæan Dynasty. His son John Hyrcanus ruled for thirty years, putting great stress on being prince, having his name on coins. During this time the Sadducees formed their political party dissenting from the Pharisees, who had no interest outside of religious freedom. At John Hyrcanus' death in 105 B.C. he divided the civil and religious control between his wife and his son Aristobulus. The latter, however, not content with the high priesthood, seized the civil power and declared himself "King of the Jews," a title ironically preserved in the Gospels.[1] The story of the dynasty is a chronicle of family quarrels until Rome allowed Herod to use the title of King. In 39 B.C. he conquered Jerusalem and married Mariamne, granddaughter of Hyrcanus. A reign of murder followed, to which the Gospels allude.[2] During this period there was born a babe named Jesus whom the Jews in their political frenzy also hailed as King.

[1] Matthew 27:11.
[2] Matthew 2:1ff.

Chapter II

Daniel, the Bridge Between the Canonical and Apocryphal Literature

The book of Daniel has always exerted a profound influence. From ancient times the name Daniel was one with which to conjure. Accounts of his greatness, many and varied, have long since ceased to be remembered. One book, however, an apocalypse, will forever preserve his name. Daniel—the very name means *My Judge is God.* Such an idea has in it immortality. Since the World War, the apocalyptic mind has come to the fore; Daniel has had an ever-increasing number of readers. The apocalyptic sects have found this book a treasure house, into which they have poured their hopes, ambitions, and fondest dreams. They have not agreed as to its meanings; they have quarreled over its extravagant imagery; they have elevated or debased nations and kingdoms according to their own political loyalties. They have enjoyed all the warmth of love, experienced all the bitterness of hate. They have set dates for the end of the world, and in their fervor have sent messages by radio of the vengeance at the coming of the Son of Man. Why not? *My Judge is God*—thus, human nature has decreed, and the decree is unalterable to the thousands now living who see in the book of Daniel an inspired description of the failure of present-day kingdoms and republics, to be followed by the rule of the *Son of Man.*

DAILY READINGS

First Day: The Great Decision.

**In the third year of the reign of Jehoiakim, King of Judah, Nebuchadrezzer, King of Babylon, came to Jerusalem to attack it. And the Lord gave Jehoiakim, King of Judah, into his power together with part of the vessels of the temple, and he took them to the Land of Shinar (*i.e.,*

Babylon) to his god's temple, and the vessels he added to his god's treasure.

Then the king told Ashpenaz, the overseer of his eunuchs, to bring some Israelites, especially from the nobility, some of the princes, unblemished boys, good looking, and instructed in all wisdom, and understanding what they had been taught; also those possessing the ability both to serve in the king's palace and to acquire the literature and language of the Chaldeans. Then the king assigned them daily royal food and wine for three years, at the end of which time they should appear before the king. Now it happened that Daniel, Hananiah, Mishael, and Azariah were among these Jewish youths. Then the overseer of the eunuchs changed their names. Daniel he changed to Belteshazzar, Hananiah to Shadrach, Mishael to Meshach, Azariah to Abed Nego. Then Daniel resolved not to defile himself with the king's food and wine, so he requested the overseer of the eunuchs that he might not be compelled to violate his conscience.—Daniel 1: 1-8.

The history of civilization's progress might be written in terms of the world's great decisions. Few in number, they can almost be told on the fingers—yet, how momentous Joseph's refusal to stain his manhood, Moses' determination not to let the people fall below his moral code, Amos' purpose to make the people hear another than Amaziah's voice,[1] Jeremiah's resolve to go to prison rather than be false to the truth, Mattathias' resistance to Antiochus' decree,[2] John the Baptizer's denunciation of the sexual irregularity of Herod, Jesus' victory on the Mount of Temptation, Paul's acceptance of the risen Christ, Francis of Assisi's obedience, Martin Luther's stand at Worms—such as these give heart to succeeding generations.

In the time of stress and storm people turn to those who have shown moral courage. Among the Jewish people the renown of a certain Daniel[3] made him a help in time of need. The Maccabean cause needed such a figure to hold the people to loyalty. This need the unknown author of the book called after the hero's name fulfilled, and in his fulfilment helped not only the Jewish religion but all men so long as disloyalty to the right shall find a home in the hearts of cowards.

Notice the Babylonian king's insistence on education. Why?

[1] Cf. Hawley, "Teaching of the Prophets," page 45f.
[2] I Maccabees 2.
[3] Ezekiel 14:14; 28:3.

Because all through the ages men have thought this would produce honesty. But has it? The problem in the Maccabean times was to produce a Jewish consciousness. The world owes a debt of gratitude to those who worked for it; without it Judaism would have passed from the earth. Hellenism would never have produced a Jesus of Nazareth. Today all who believe in the Sermon on the Mount have a similar problem: How shall we create a Christian consciousness?

Second Day: Daring Courage.

Thereupon Daniel went to Arioch whom the king had commanded to execute the wise men of Babylon, and thus he spoke to him: Do not execute the wise men of Babylon. Present me to the king and I will declare to him the interpretation . . . O King, you had a vision; and behold, there was an image, an image exceedingly great, very bright, standing before you, and terrible was its appearance. This is the image: Its head was real gold, its breast and arms of silver, its body and thighs of brass, its legs of iron, its feet part of iron and part of clay. You kept looking until a stone was cut out, but not by hands, and it struck the image on its iron and clay feet, and it shattered them. Then together the iron, clay, brass, silver, and gold were crushed, and they became like chaff from the threshing floors of summer and the wind lifted them up without leaving a trace; but the stone which struck the image became a great mountain and filled all the earth. This is the dream, now let us tell the interpretation before the king.

O King, you are king of kings. God of Heaven has given you the kingdom, the power, the might, and the glory. And in every place where men dwell, he has given into your hand beasts of the field and birds of heaven and he has made you their ruler. It is yourself that is the golden head. In your very tracks there shall arise another kingdom inferior to yours; then a third kingdom after that, a bronze one which shall rule over the whole earth. And there shall be a fourth kingdom strong as iron, since it is iron that shatters and breaks everything and, just like an iron crusher, it shall crush and break everything. You saw that the feet and toes were partly potter's clay and partly iron, *i.e.*, the kingdom shall be divided and in it there shall be some of the iron strength because you saw the iron mixed with soft clay. . . . And in these kings' days the God of Heaven shall establish an eternal, indestructible kingdom, and its sovereignty shall not be permitted to a

foreign people; all these kingdoms it shall shatter and destroy. It, however, shall remain forever because you saw that it was cut from the mountain, a stone but not by hand, and it shall break the clay, iron, bronze, silver, and the gold. A great God has revealed to the king what is to follow after this. Now the dream is certain and the explanation correct.—Daniel 2: 24, 31-45.

Daniel proves himself. Undoubtedly, Nebuchadrezzar believes it to be the result of his royal fare and wine, not Jewish cleverness. At any rate, the explanation satisfies the king.

Here we must notice the characteristics of apocalyptic explanations in Daniel: (1) The visions concern either the past or definite future kingdoms. One follows on the "very tracks" of its predecessor. (2) There is nothing mysterious about them except that Daniel has superior knowledge. In this he resembles Joseph. It is a Jewish heroic motif. Now let us see what the kingdoms are that correspond to Daniel's description.

Gold, Nebuchadrezzar, Chaldean kingdom.

Silver, second kingdom, Median.

Brass, third kingdom, Persian.

Iron, fourth kingdom, Greek.

Stone cut without hands, the victorious Jewish people.

The object of this review of history (and the author points out that the explanation is correct) is to emphasize once again the undying hope of the people, the establishment of the rule of the Hebrew God, when all foreign influence and rule shall forever disappear. History shows the passing of all the great powers. The people at this time were in the fourth kingdom, the Greek. It would go the way of those before it—but, this difference, on its track would come God's rule. The Greek power did pass, but, alas for the Jews, not a theocracy came to Palestine, but the Roman legion.

Third Day:

Chapters 7-12 of the Book of Daniel are not a continuation of Chapters 1-6, which describe the trials and victories of the Jewish boys under Daniel's leadership. Beginning with Chapter 7 we have a series of apocalyptic visions. Cross-references between Chapters 2 and 7 connect the two parts of the book.

In Belshazzar's first year as king of Babylon, Daniel saw a vision. . . . Afterward he wrote the vision and told the chief things as follows: Lo, the four winds of heaven broke loose upon a great sea; then there came from the sea four mighty beasts, each different from the other. The first resembling a lion had eagle's wings. . . . A second like a bear raised itself on one side with three ribs in its mouth between its teeth, and they were telling it to rise to eat much flesh. And lo, another like a leopard, and it had four bird's wings on its side, and the beast had four heads and power to rule was given to it. . . . And lo, a fourth beast, terrible and ferocious and exceedingly strong; it had iron teeth with which it ate and what was left it pulverized and stood on with its feet. It was different from all the previous beasts in that it had ten horns. While I was studying the horns, behold another horn, a little one, came up among them and three of the former horns were rooted up before it. And behold it had eyes like human eyes and a boasting mouth.—Daniel 7:1-8.

In true apocalyptic form, Daniel's vision of the empires corresponds roughly with that in Nebuchadrezzar's dream in Chapter 2. The identifications given are as follows:

Lion with wings, Chaldean kingdom.

Bear with ribs, Medes and Persians.

Leopard with wings, Alexander.

Beast with ten horns, successors to Alexander, the little horn being Antiochus Epiphanes, the contemporary of the writer, who persecuted the Jews from 168-165 B.C. or, as the author describes him in 7:25, as "speaking words against the Most High and persecuting the Most High's holy ones, and he thinks he can change seasons[1] and the law, and they have been given into his hands for three and one half years."[2]

This vision at once reveals its relationship to that in Chapter 2. History is reviewed in much the same manner, but to a time contemporary with the author. It must never be forgotten that the apocalypse deals with kingdoms and rulers before or at the time of the persecution. The book must be read as any other similar representation of history. To us its empires are past. There remain, however, the human feelings of hatred toward despotic and cruel political agencies. The acidity of

[1] Antiochus attempted to change the temple celebrations, as has been explained in I Maccabees.

[2] Antiochus' persecution began in June 168 B.C.; he died in 164 B.C.

the comparisons and the oriental imagery appeal strongly to many minds, but no one has the right to apply these pictures to present-day governments as prophecies, no matter how bitter his feelings may be.

Fourth Day: The Great Contrast.

In the visions of the night I saw the following: Lo, on the clouds of heaven there was coming one like a man[1] and he came to the Elder[2] and they presented him to him. And he gave him rule[3] and honor and a kingdom. Peoples, nations, and languages shall be subject to him. His rule is an eternal rule which shall not pass away, nor can his kingdom be destroyed.—Daniel 7: 13-14.

The great finale of history. The Jewish people have come into their divine right, rulers of the world. The Gentile nations have shown their beastly natures, their greed, war, persecution, and blasphemy of God. The Jew is not a beast, he has a human nature. This apocalyptic hope is expressed in the certainty of the old prophets. The old man or Elder, also a human being, passes judgment on the last of the foreign powers. What a noble thought lies in this hope of a holy world power. Yet how impractical it is to our way of thinking. All "peoples, nations, and languages" do not easily or readily surrender their localisms. Fear, hatred, and national mistrust make even a League of Nations a far-off dream. This man stops at no difficulties.

The majesty of the new ruler surpasses that of all the Gentile tyrants before him. He rides on the clouds of heaven, far above the polluted earth. No Chaldean, Persian, or Greek had ever ridden in such state. This apocalyptic picture had been used before by Ezekiel; in the later time it was to have a greater significance, as in Enoch and in the New Testament. The duration of the new reign is just as awesome. It is eternal. Cruel experience. It was not to be, and later generations put the hope further and further into the future. When the great Church of St. John was built in c. 380 in Damascus these

[1] Aramaic *bar enosh*, often rendered literally "son of man." Here, as in Ezekiel, the meaning is simply *man*, a human being. Later the term acquired a technical sense as in *Enoch* and in the New Testament. Cf. Enoch 37-71.

[2] Literally, "old of days," means here an old man, a human judge, and has no technical significance.

[3] Aramaic *shaltan*. Cf. Sultan, a ruler.

words, after a bit of altering, were inscribed over one of the doors: "Thy kingdom, O Christ, is an everlasting kingdom, and thy dominion endureth throughout all generations." In 636 A.D. Damascus fell to the Muslim power and St. John's church became a mosque. The inscription was not noticed and has since that time watched over the generations of Muhammed's disciples. The faith of the apocalyptist has been vindicated.

Fifth Day: The Prayer of Azariah.

It has already been noted that Daniel must be read in part in the Apocrypha. Three sections: (1) the Prayer of Azariah and the Song of the Three Holy Children, (2) the Story of Susanna, (3) Bel and the Dragon, all integral parts of the book, were deemed by the canon makers of the Reformation as secondary. In reality (with the exception of Susanna), they are just as edifying as the canonical sections, as the following will make clear.

For we have sinned and committed iniquity in departing from thee, and we have sinned grievously in all things, and have neither hearkened unto thy commandments nor kept them, nor done as thou hast commanded us, that it might go well with us. So all that thou hast brought upon us and everything that thou hast done to us, thou hast done in true judgement. And thou didst deliver us into the hands of lawless enemies, and most hateful forsakers *of God*, and to a king unjust and the most wicked in all the world. And now we cannot open our mouth; shame and reproach have befallen thy servants, and them that worship thee. Deliver us not up utterly, for thy name's sake, neither disannul thou thy covenant; and cause not thy mercy to depart from us, for the sake of Abraham that is beloved of thee, and for the sake of Isaac thy servant, and Israel thy holy one; to whom thou didst promise that thou wouldst multiply their seed as the stars of heaven, and as the sand that is upon the seashore. For we, O Master, have been made less than all the nations, and are brought low this day in all the world because of our sins. Neither is there at this time prince, or prophet, or leader, or burnt offering, or sacrifice, or oblation, or incense, or place to offer before thee and to find mercy. But in a contrite heart and a humble spirit let us be accepted, like as in the burnt offerings of rams and bullocks, and like as in ten thousands of fat lambs; so let our sacrifice

be in thy sight this day, and *grant* that we may wholly *go* after thee, for they shall not be ashamed that put their trust in thee.—Prayer of Azariah 6-17.

This prayer forms part of the story of the three youths when thrown into the fiery furnace. In the Greek Bible this section follows 3:23 of our English (canonical) version. The prayer, beautiful in its simplicity and faith, is followed by a *Benedicite* of some thirty verses, which finds a place in the prayer of the English Church, as well it may.

Antiochus' persecution of Israel brought forth many reactions. Azariah's prayer with true prophetic feeling ascribes the evil to the people's own sin.[1] The author of Psalm 44, which dates also from this time, believes that persecution follows loyalty to the Hebrew God's decalog rather than to the Hellenic decree: ". . . for thy sake are we killed all the day long." The psalmist is impatient; he laments the fact that his people have been seemingly so poorly rewarded for their piety. Azariah's belief is nobler, more manly, and the saner verdict of history. He believes God does all things "in true judgment"—a noble theodicy, a justification of God. *Mankind always needs to be told that God is just.* He calls God "Master," as does Luke 2:29 (in the Greek). This is often so in the New Testament. Verse 15 dates the book. In the time of the Chaldean Empire, Jeremiah and Ezekiel stood out as prominent Jewish prophets; but in the period of the Maccabees there was no "prince, or prophet, or leader," or undesecrated temple. Verses 16-17 approach the teaching of the prophets[2] and Jesus. We may be sure that if Jesus had made a canon of Scripture he would have included so noble a portion of his people's writings.

Sixth Day: Daniel and the Dragon.

And in that same place there was a great dragon, which they of Babylon worshipped. And the king said unto Daniel, Wilt thou also say that this is of brass? Lo, he liveth, and eateth and drinketh: thou canst not say that he is

[1] An exact parallel to these reactions may be seen in such expressions during the World War as the naive: "If the Allies don't win, I won't believe in God"; "it's a punishment upon us for our sins," etc. One missionary told me he believed the war was the "result of higher criticism."

[2] Isaiah 1 *et al.*; John 4:23-24 and often.

no living God: therefore worship him. Then said Daniel, I will worship the Lord my God: for he is a living God.

But give me leave, O king, and I shall slay this dragon without sword or staff. The king said, I give thee leave. Then Daniel took pitch, and fat, and hair, and did seethe them together, and made lumps thereof: this he put in the dragon's mouth, so the dragon did eat and burst in sunder: and *Daniel* said, Lo, these are the gods ye worship.

When they of Babylon heard that, they took great indignation, and conspired against the king, saying, The king is become a Jew, and he hath pulled down Bel, and slain the dragon, and put the priests to the sword. So they came to the king, and said, Deliver us Daniel, or else we will destroy thee and thine house. Now when the king saw that they pressed him sore, being constrained, the king delivered Daniel unto them: who cast him into the lions' den: where he was six days. And in the den there were seven lions, and they had given them every day two carcases, and two sheep: which then were not given to them, to the intent that they might devour Daniel.

Now there was in Jewry the prophet Habakkuk, who had made pottage, and had broken bread into a bowl, and was going into the field, for to bring it to the reapers. But the angel of the Lord said unto Habakkuk, Go carry the dinner that thou hast into Babylon unto Daniel in the lions' den.

And Habakkuk said, Lord, I never saw Babylon; neither do I know where the den is. Then the angel of the Lord took him by the crown, and lifted him up by the hair of his head, and with the blast of his breath set him in Babylon over the den. And Habakkuk cried, saying, O Daniel, Daniel, take the dinner which God hath sent thee. And Daniel said, Thou hast remembered me, O God: neither hast thou forsaken them that love thee.

So Daniel arose, and did eat: and the angel of God set Habakkuk in his own place again immediately. Upon the seventh day the king came to bewail Daniel: and when he came to the den, he looked in, and behold, Daniel was sitting. Then cried the king with a loud voice, saying, Great art thou, O Lord, thou God of Daniel, and there is none other beside thee. And he drew him out, and cast those that were the cause of his destruction into the den: and they were devoured in a moment before his face.—Bel and the Dragon 23-42.

This interesting story teaches the monotheism of Deutero-Isaiah.[1] The gods of the foreigners are not only impotent to

[1] Cf. Hawley, "Teaching of the Prophets," page 175ff.

save, but in reality they are to be identified with their images. Probably to the modern mind the most repellant of all the ancient worship was that of snake worship. This held, however, throughout the world. Mesopotamia, Palestine, Egypt—all vied in their fear and worship of the snake. Not till the reformation of Hezekiah was the image of the snake thrown from the temple.[1] The influence of snake worship, however, spread widely.[2]

The story of Habakkuk's unwillingness to go to Babylon reminds us of Jonah's attitude toward Nineveh. This shows the difference between the apocalyptic telling of a story and the prophetic. Habakkuk is carried instantaneously "by the hair of his head" to supply Daniel with food. Doubtless many other stories circulated at this time idealizing Habakkuk, as this was part of the temper of the age. We need mention only Daniel, Enoch, and Elijah. Muhammed used this story as the basis for his midnight ride to Jerusalem.

How could any Jew with a grain of loyalty in him worship the Greek Zeus? To sacrifice swine was worse than to believe in the divinity of the Babylon Dragon. Did not God succor Daniel even in miraculous ways? Mattathias of Modin might have told his followers this very story as they sat in their mountain caves. They were right. The thought of man has not risen higher than monotheism, the teaching of the prophets.

Seventh Day: The End of the Conflict and the Resurrection.

At that time shall stand
Michael, a great prince,
Protector of thy people;
And a time of trouble shall be,
Such as there never has been,
Since the nation came into existence.
Thy people shall then be delivered,
Who are found written in the book.
Many sleepers of the dust shall awake,
Some to life everlasting,
Others to shame, contempt everlasting.
At that time shall the wise men shine

[1] Read Genesis 3:1f., Numbers 21.8ff., II Kings 18:4, and note the reference in John 3:14f.

[2] Note the many snake symbols in the thought and worship of the people of Pompeii, as shown by the excavations.

As the brightness of the firmament
And those making many righteous
As the stars forever and ever.

And you, Daniel, close the words and seal the book until the time of the end. . . . —Daniel 12: 1-4.

To the serious Bible student, this passage is of inestimable value. Here are two beliefs carried over into the New Testament and a tremendous force in present-day thought. The first of these is that of supernatural interference in behalf of an ideal world, and the second is the belief in a resurrection of the dead. Let us examine these in the light of history.

Human nature, always easily discouraged, cried out from the beginning for help in creating the ideal state of society. The Jewish people, living in the highway from Egypt to the north and east, were always pawns in the hands of foreigners. From one exile to another, from subjection to persecution, they soon felt their own impotence. Only their God could save them either by appearing himself, as in the old days,[1] or by means of intermediaries. In Daniel we find an angelology which appears more fully developed in Enoch. The angels now receive names and are assigned certain functions.[2] But disappointment succeeded failure; no divine help came; God neither came himself nor sent his angels. Yet the people did not lose their faith in him, the generations were too brief for that. They merely put into the future their blighted hope.

The second belief is that of the resurrection of the dead. The Old Testament teaches no general resurrection for all men. When the canon was closed, the belief was yet young, new, heretical. It first dawned on Jewish thinkers after the Exile; then it meant to them a revivification of the nation as in Ezekiel 37: 1ff. Later the belief in the resurrection of individuals came as in the apocalypse contained in Isaiah 24-27. These Isaian chapters[3] date from the Greek period, and the ideas are contemporary with Daniel. The resurrection is here limited only to Israel. The foreign rulers are to be blotted out forever; for them there can be no future glory. But here in Daniel, many shall rise to glory and others to shame. The

[1] Judges 5:4; Isaiah 63:1ff.; 64:1f.
[2] Cf. Jude 9.
[3] For a discussion of the nature of the Isaiah book, cf. Hawley, "Teaching of the Prophets," Chapters 6-7.

faithful, like Daniel and Mattathias, shall be rewarded with everlasting life. The apostates shall receive nought but eternal shame. Perhaps among these shameful ones Antiochus Epiphanes will appear; but the author does not tell us.

When these verses were written, the Hellenic persecution was yet going on. As a result, the apocalypse must be *sealed* "until the time of the end." This is a regular formula for such writings. They cannot be made public because, should the government know of such antipropaganda, the cause would be harmed much more than helped and the authors would at once lose their heads.

STUDY FOR THE WEEK

I

THE BOOK OF DANIEL, A MACCABEAN APOCALYPSE

In 538 B.C. Cyrus, King of Persia, conquered Nabuna'id and his son Belshazzar and so became master of Babylon's last empire. Nabuna'id, whose interest lay in archæology rather than in things military, easily fell a prey to the progressive Persian. Each monarch has bequeathed to history his full quota of successful accomplishment. To the former, the archæologist turns with gratitude for his researches and data; to the latter the Jewish historians paid their debt of praise as to no other. Deutero-Isaiah gave him the title of Messiah,[1] because he allowed each captive to return to his country with his God. The process of reconstruction represented a long and bitter struggle. About one hundred years after Cyrus, there came one Ezra, a priest, bringing a code of laws which was destined to change the whole afterlife of the people of Palestine.

The Exile had taught the Jewish leaders that if Judah's people were not to go the way of Israel they must have a bond which would make them a people separate and peculiar. How else could Jews in Babylonia resist the pressure to become Babylonians? What could prevent Jews in Egypt from becom-

[1] Cf. Hawley, "Teaching of the Prophets," Chapter 12.

ing sons of the Nile? Ezra believed that nothing except a *law* could hold the people together, give them a nationalistic and religious consciousness. He made it his business, together with his helpers, to fasten this code on the people. Its harshness can be measured only by its efficacy. It restored Sabbath, circumcision, and purity of Jewish blood. This latter meant a series of divorces. Many young Jews had married foreign girls, and now their children played around them. All this, however, mattered not to Ezra. All loyal Jews must obey him; and those who wished to be among those without sin sent away their wives at his command. This was easy for all but the mothers; oriental divorce has always been a male privilege. A few, however, refused to comply with such a law. Among these objectors was one Manasseh,[1] who retained both his foreign wife and his priesthood on Mount Gerizim, where he founded an asylum for others who considered the command of divorce too extreme. The two factors, Jews and Samaritans, remain to this day; the former hold the latter to be a mixed people and the latter consider their Zionist neighbors as wilful alterers of the Law.

The most vital effect, however, on the life of the people was the Law's quenching of the power of prophecy. When a people have an infallible code, a book to which no man may add or detract, a way of life above criticism, nothing remains but blind obedience. No prophet could abide an infallible guide, nor could their disciples serve the living God by a menu card. But a rule of faith and practice means life for the priestly mind. The priest receives his communication from God and bestows his salutary grace on the believer by the use of sacred objects, days, fasts, and ritual. The prophet casts these, one and all, to the wind, immortalizes the moral law, and regulates his life on the basis of a continual revelation from a living God. From the time of Ezra, prophets naturally ceased to be, and those who previously were called prophets now assumed the rôle of apocalyptists. Our book of Daniel represents the finished apocalypse of the Old Testament as John's Apocalypse, or Revelation, does of the New.

[1] Josephus, "Antiquities," 11:7ff. See also Bewer, "Literature of the Old Testament," Chapter 18.

II

THE ORIGIN AND CHARACTER OF THE DANIEL APOCALYPSE

It is only natural that the Old Testament should end with a great apocalypse, part of which is to be found in the Apocrypha. The direct revelation of God to an open ear appears no more; the condemnation of fasts, feasts, and incense is lacking; the poetic illumination of the great masters has gone. True to apocalyptic style, the author's name does not occur; in spite of certain sections appearing in the first person, the book is *about* Daniel and not *by* him.

The book falls into two parts: The first section, Chapters 1-6, tells the stories of an ancient Jewish hero of the period of the exile under Nebuchadrezzar.[1] The author uses the exiled worthy as a noble example for the people of his day, *i.e.*, the period of Antiochus Epiphanes' persecution in 165 B.C. Daniel was the perfect example of the conscientious objector. Along with Daniel are his friends, whom the king tries to naturalize by changing their names from Jewish religion to his own, as follows.

Hebrew Name and Meaning.	Chaldean Name and Meaning.
Dani-el	**Belteshazzar**
My judge is God.	Bel protects his life.
Hanan-iah	**Shadrach**
Yahweh is gracious.	Sin commands.
Mi-sha-el	**Meshach**
Who is the same as God.	Who is the same as Aku.
Azar-iah	**Abed-nebo**[1]
Yahweh has helped.	Servant of Nebo.

Now this is precisely what Antiochus Epiphanes attempted to do in Israel. He issued his command to all the people to change their language, God, religion, morals, and manners to his. Some obeyed, as did the renegade Jew in Modin whom Mattathias slew. Then the need was for a Daniel. Mattathias was a second Daniel, so was Judas Maccabæus. The times

[1] The author of Daniel disregards early history to the extent of misspelling Nebuchadrezzar, writing Nebuchadnezzar. Likewise, he has misspelled Abed-nebo, making the name Abed-nego.

demanded many who would dare the fire and lions, who would refuse to obey the command of an arbitrary monarch, who would be loyal unto death. At this crisis the book of Daniel was written.

The second part, Chapters 7-12, entirely apocalyptic in style, describes the course of history from the days of Cyrus till the death of Antiochus Epiphanes. It is represented as given to Daniel in dream visions long before the events happened. This characteristic of apocalyptic literature formerly caused much trouble to persons who paid no attention to the structure of ancient literature.

The Fathers of the Hebrew Church, when making the Old Testament canon, put Daniel along with Esther and Ezra in the third division known as hagiographa or sacred writings. No one ever thought of classing the book among the prophets till translations began to be made. The translators, by disarranging the original Hebrew order, caused much confusion. The Roman Catholic and Protestant authorized version to this day have perpetuated this error and rank Daniel among the prophets.

At the late day in which the book was written, Aramaic had become the language of the common people. Probably the book was originally written in this, the language of the people, and afterward part (1-2:4a; 8-12) translated into the sacred tongue of the synagogue, Hebrew. This is the way the book has come down to us. Probably it would never have been put into the canon at all if its beginning and end had not been in the classical, holy language.

III

THE BOOK DANIEL, A TRACT FOR THE TIMES

We must constantly bear in mind the style of apocalyptic writing if we desire to understand Daniel. The first key to this style is the veiled retelling of history, *i.e.*, the author takes his stand not in the time in which he lives but at the beginning of some epoch. One favorite epoch was the creation, another the flood, but the most popular was that of the Exile. The author of Daniel used the latter. He speaks as one in the Exile who can foretell what is going to happen. Like the old

seer, his vision goes out beyond the horizon, and years pass before him as though filmed for a screen. He wants to make people see the guiding hand of a great Providence projecting its work out through all the difficulties which may befall the sons of men. The exiles considered themselves the most afflicted of all God's children, but the author of Daniel considers Antiochus Epiphanes a more deadly foe to his people than the ancient Babylonians. He was right. The greatest foe Judaism ever faced was none other than this monarch so inimitably pictured in a tract intended to inspire courage in the hearts of a people threatened with religious and national extermination. It is, of course, obvious that the author could not refer directly by name to Antiochus the king, and live. This reckless ruler, intent on murder, would only have increased his massacres if one of his subjects had dared to write about him so openly. The author of Daniel was really a literary Mattathias; he was a Maccabee who believed the pen equally mighty with the sword.

A few examples will suffice to show the consummate skill of this unknown champion of his people. 11:5-45 describes the history of the dynasties of Egypt (Ptolemaic) and those of Palestine and Syria (Seleucid) and the conflict of the latter with the religion and customs of the Jewish people. The order is as follows: 11:5 Ptolemy I (322-285 B.C.), "king of the south" (Egypt) and "one of his princes" (Seleucus Nikator, 312-280 B.C.). 11:6 Ptolemy Philadelphus[1] (285-247 B.C.) and Antiochus II (261-246 B.C.), who married Berenice the daughter of the Egyptian king. 11:7-9 Ptolemy Energetes (247-222 B.C.). 11:10-19 Antiochus the Great (222-187 B.C.). 11:17 tells of the marriage of Cleopatra,[2] daughter of Antiochus, to Ptolemy the Fifth of Egypt. Both of these marriages are meant in 2:43 where iron mingles with clay. This shows the unity of the book. 11:20 Seleucus Philopator (186-176 B.C.). 11:21-45 Antiochus Epiphanes (175-164 B.C.), against whose persecution the whole book is aimed. 8:9-14, 23-25 also describes Antiochus. 12:1 gives the author's belief that Antiochus' persecution surpasses the exile and all that has gone before. Contemporary literature[3] also shows that

[1] Under this ruler the Old Testament was translated into Greek (LXX).

[2] Later Egyptian queens took this name as a compliment to the daughter of Antiochus.

[3] Enoch *et al.*

angels did not receive names before this time. 12:2-3 refers to those who, like the valiant Maccabees, remained loyal even to martyrdom, and contrasts them with the disloyal who went over to Antiochus' side only to inherit "shame and everlasting contempt." Those of the type of Daniel "shall shine . . . as the stars for ever and ever." 12:7 illustrates admirably the veiled reckoning of time. The events show that the persecution cannot endure much longer.

The persecutor is mentioned also in 7:8 and in 7:20 as in 8:9, to whom the holy ones (persecuted Jews) are delivered up for three and one-half times, *i.e.*, years (168-165 B.C.) 7:25 and 12:7.

Here then we have the companion book to I Maccabees, written in the style of the time. Nothing appears on its pages incompatible with the Law. The most zealous Pharisee could subscribe to every word. It is well that we have this book to supplement the historical side of the Maccabean struggle.

IV

THE NON-CANONICAL PORTIONS OF DANIEL

In our studies for the fifth and sixth days we have seen the character of two of the three portions of the non-canonical Daniel. The three parts not included in the English Bible originally had places as follows:

Daniel 3:23 plus the Song of the Three Holy Children.

The story of Bel and the Dragon stood at the conclusion of the book. The story of Susanna stood in some manuscripts at the beginning and in others just before Bel and the Dragon at the end.

The story of Susanna alone remains to be treated. It deals with Daniel's youthful wisdom in freeing a virtuous woman from the malicious lying of two immoral reprobates who sought her ruin. This story more than all the rest of the book inspired medieval artists. No picture gallery of any Middle Age importance exists without Susanna. Shakespeare's "Merchant of Venice"[1] witnesses to the love which story tellers had for this tale.

[1] Act 4, scene 1, lines 223ff.

V

DANIEL IN MUSLIM THOUGHT

Although Daniel is not mentioned in the Koran, Muhammedan writers accepted his heroic story in Babylonian exile as an example for their people. He held fast to his religion, and by so doing converted the king who had enslaved him. What better story could be found for a new religion which thrived on proselyting foreigners and subduing peoples? In the Muslim story Daniel also plays a rôle similar to Nehemiah and Ezra. He asks the king, whose minister he has become, to allow his people to go home. This the king grants and, according to one tradition, Daniel accompanies them.

This version of the story conforms to that of the biblical material as retold in the Koran. The greatness of Daniel for the Muslim writers is emphasized by his miracles. He is said to have brought back miraculously to life a thousand men who had been dead for a thousand years.

One Muslim writer,[1] probably taking his cue from Ezekiel, tells of two Daniels. One of them he places just after the flood, who, similar to Enoch, gave prophecies telling of the kingdoms of the world which were to come. The other Daniel he puts in the time of the Exile, according to our book.

After the Arab conquest of Mesopotamia in the seventh century, places became identified with the great heroes who had now become, like other Jewish heroes, a prototype or prophet of Islam. One story connected a well in the vicinity of Babylon with Daniel. This need have no relation to the biblical stories of heroes connected with wells, as both the Hebrew and the Arabic accounts illustrate the value of water for the half desert land and people. What makes a good memorial for a hero? Certainly, in Palestine, Arabia, and Mesopotamia nothing can be found to serve better than a well.

The tomb of Daniel until this day has caused much dispute and many pilgrimages. An early Christian tradition consecrated the twenty-first of July to Daniel and held as in the letter of "Prester John"[2] that he had been buried in Babylon. The Spanish Jew, Benjamin of Tudela, celebrated for his

[1] Masudi.
[2] Cf. Layard, "Nineveh and Its Ruins," Volume I, page 212.

travels, visited Mesopotamia about 1160 A.D. and his report gives much information about Daniel's tomb, which he says had been discovered about 500 years before his visit. The legends in his time placed the hero's tomb in Susa. This is the accepted tradition of the Muslim and Jewish writers and is equally valuable with the Christian.

A quarrel arose between the inhabitants on the two sides of the river which flowed near the tomb, as Daniel's bones gave miraculous harvests and happiness.[1] Finally, a truce was reached whereby the coffin went one year to one side and the next to the other. Later this agreement was deemed sacrilegious by the government and the tomb was placed in the middle of the river. The presence of the holy object here likewise worked wonders. All wicked men perished when they sailed near it,[2] and only goldfish swam in its vicinity.

These legends are very important for an appreciative understanding of the history of religion. The Hebrews always paid reverence to the graves of their heroes, and their belief of the soul's repose depended on being properly gathered to their fathers. The Arabs shared the usual Semitic belief. Muhammed, it is true, forbade reverence to sacred tombs, but soon after his death the people reverted to their old custom. Today sacred graves are revered by Jew, Muslim, and Christian alike.[3] For this reason the exact burial place of such a man as Daniel was of extreme importance to all three religions, as it is to the natives of the region to this day.

[1] Cf. II Kings 13:21 for the miraculous effect of a dead prophet's bones.

[2] Cf. I Chronicles, 13-7ff., which gives a similar effect of approaching a sacred object.

[3] One need think only of the devotions at the tomb of St. Francis of Assisi. Palestine has graves sacred alike to Jew and to Muslim.

Chapter III

Stories Illustrating Religious Ideas: Tobit

This story, pronounced by Martin Luther to be holy history if history and if fiction, to be beautiful, wholesome, and profitable, was, from 200 B.C. to 150 A.D., justly regarded by the Jews as a book of instruction. It was one of the popular stories in Jesus' day and has many ideas in common with the Gospels. The story tells of the adventures of Tobit, son of Tobiel of the tribe of Naphtali. The scene is laid in the Assyrian exile in Nineveh. In the midst of Anti-Semitic outrages, Tobit buries a fellow Jew, thereby making himself ritually unclean and necessitating his sleeping in the garden, where he is blinded. In spite of repeated treatments by many physicians he grows steadily worse[1] and finally in his blindness calls on God to relieve him with death. At the same time, Sarah, daughter of Rageul, seven times widowed, also desires death. Their prayers are heard at the same time and deliverance for each is appointed. Tobit's son, Tobias, is the agent through which help comes. As he departs on his mission, Tobit gives him the following rules of life.

First Day: Tobit's Gospel.

And he called Tobias his son and he came unto him and he said unto him, Bury me well, and honour thy mother; and forsake her not all the days of her life, and do that which is pleasing before her, and grieve not her spirit in any matter. Remember her, child, that she hath experienced many dangers for thee in her womb; and when she is dead, bury her by me in one grave. My child, be mindful of the Lord all thy days, and let not thy will be set to sin and to transgress his commandments: do acts of righteousness all the days of thy life, and walk not in the ways of unrighteousness. For if thou doest the truth, success shall be in thy works, and so shall it be unto all that do righteousness.

[1] Cf. Mark 5:26 for a similar account.

Give alms of thy substance: turn not away thy face from any poor man, and the face of God shall not be turned away from thee. As thy substance is, give alms of it according to thine abundance: if thou have much, according to the abundance thereof, give alms; if thou have little bestow it, and be not afraid to give alms according to that little: for thou layest up a good treasure for thyself against the day of necessity: because alms delivereth from death, and suffereth not to come into darkness. Alms is a good offering in the sight of the Most High for all that give it. Beware, my child, of all whoredom, and take first a wife of the seed of thy fathers, take not a strange wife, which is not of thy father's tribe; for we are the sons of the prophets. Noah, Abraham, Isaac, Jacob, our fathers of old time, remember, my child, that they all took wives of their kinsmen, and were blessed in their children, and their seed shall inherit the land. And now, my child, love thy brethren, and scorn not in thy heart thy brethren and the sons and the daughters of thy people so as not to take one of them; for in scornfulness is destruction and much trouble, and in idleness is decay and great want, for idleness is the mother of famine. Let not the wages of any man, which shall work for thee, tarry with thee, but render it unto him out of hand: and if thou serve God, recompense shall be made unto thee. Take heed to thyself, my child, in all thy works, and be discreet in all thy behaviour. And what thou thyself hatest, do to no man. Drink not wine unto drunkenness, and let not drunkenness go with thee on thy way. Give of thy bread to the hungry, and of thy garments to them that are naked: of all thine abundance give alms; and let not thine eye be grudging when thou givest alms. Pour out thy bread and thy wine on the tomb of the just, and give not to sinners. Ask counsel of every man that is wise, and despise not any counsel that is profitable. And bless the Lord thy God at all times, and ask of him that thy ways may be made straight, and that all thy paths and counsels may prosper: for every nation hath not good counsel; but the Lord will give to them all good things; and whom he will the Lord humbleth unto the nethermost Hades. And now, child, remember these commandments, and let them not be blotted out of thy heart.—Tobit 4: 3-19.

The blind father thinks first of all of his burial. No ancient believed his soul could rest unless his body had a proper burial.[1] The command to honor father and mother found its

[1] Cf. Sophocles' "Antigone" for the same belief among the Greeks.

place in every Jewish heart.[1] True to the Deuteronomic teaching, success follows the doing of righteousness. The giving of alms occupies the greater part of the rites of the ideal religious man. "Alms delivereth from death." Love the brethren; be morally pure; observe the golden rule (stated negatively); be temperate; clothe the naked; feed the hungry. All of these commands correspond to the demands of the prophets and the Sermon on the Mount. Closer parallels reveal:

4:7 Give alms, etc.
Luke 11:41 For alms give yourself.

4:8 Give in proportion to what you have.
I Corinthians 16:2 Paul urges his churches to practice the same.

4:9 "Be not afraid to give alms . . . for thou layest up a good treasure against the day of necessity."
Matthew 6:20ff. Lay up for yourselves treasures in heaven, etc.

4:12 Be sexually pure.
I Thessalonians 4:3 Paul's advice the same.

4:15 And what thou thyself hatest, do to no man.
Matthew 7:12, Luke 6:31 state the same positively.

4:16 Give food to hungry, your garments to naked.
Matthew 25:35f. Jesus commended the same as being done to him.

Tobit's ideal of the religious life left itself indelibly on the teaching both of Jesus and of Paul.

Second Day: The Expulsion of the Demon and Tobias' Marriage Prayer.

The angel Raphael[2] comes incognito as Azarias to accompany Tobias and to teach him to heal both his father and Sarah, whom he later marries.

And Tobias remembered the words of Raphael, and took the liver of the fish and the heart out of the bag which he had, and put them on the ashes of the incense. And the smell of the fish baffled the demon, and he ran away into the upper parts of Egypt; and Raphael went and fettered him there and bound him straightway. And they went forth and

[1] Matthew 19:19, Mark 10:19, Luke 18:20 in Jesus' list of moral obligations.
[2] The name means *God heals.*

shut the door of the chamber. And Tobias rose up from the bed, and said unto her, Sister, arise; let us pray and make supplication to our Lord that he may work mercy and deliverance for us. And she arose, and they began to pray and make supplication that deliverance might be wrought for them, and he began to say, Blessed art thou, God of our fathers, and blessed is thy name for ever and ever; let the heavens bless thee, and all thy creation to all the ages. Thou madest Adam, and madest Eve his wife for a helper and a stay for him: of them both came the seed of men: and thou didst say, It is not good that the man should be alone; let us make him a helper like unto him. And now I take not this my sister for lust, but in truth: command that I and she may find mercy and grow old together. And they said together, Amen.—Tobit 8: 2-8.

The Old Testament book of Daniel, the first in the canon to give names to angels, mentions Michael[1] as the defender of the nation and Gabriel[2] as the agent of revelation. Tobit introduces Raphael[3] the physician and the bearer of prayers to God. Enoch[4] has a much longer catalog of angels. When we come to the Gospels, we find Gabriel, as in Daniel, in the rôle of revealer.[5] The parallel in Matthew, however, in accord with the ordinary Old Testament usage does not name the angel, merely stating it was "an angel of the Lord." Jude 9, quoting from "The Assumption of Moses," refers to Michael. The Apocalypse of John 12:7, referring to war in heaven,[6] shows the transformation through which Michael has gone from the time of Daniel. Here he has become universalized and is the champion of all righteous men. In the Christian community the idea of angels flourished until the time of the Reformation. The Greek and Roman churches yet hold them as protectors and guardians.

The subject of driving out evil spirits forms a large part of the Gospel narratives. Jesus gave his disciples the power which he exercised over them.[7] This belief tenaciously hung on in the folk religion. According to tradition, Francis of

---

[1] 10:13, 21; 12:1.
[2] 8:16, 9:21.
[3] 3:17, 12:15.
[4] 20:7 *et al.*
[5] Luke 1:19, 26. The Koran also makes Gabriel the revealer.
[6] War in heaven is mentioned in II Maccabees 5:2, Josephus, "Jewish War," 6:5:3, Sibylline Oracles, III, 796ff.
[7] Mark 6:7.

Assisi had this same power. Many people today can explain the actions of certain individuals only on the basis that "they have the devil (evil spirit) in them." The manner of driving out the evil spirit (devil) in Tobit is by fumigation. Various methods were used according to the province, etc. The Gospels represent Jesus' divine nature as putting them to flight. The author of Tobit considered Egypt as a proper home for evil on the same ground that Zechariah had banished it to Babylonia.[1]

Third Day: Judith, a Maccabean Heroine.

And he cast down all their borders, and cut down their groves: and it had been given unto him to destroy all the gods of the land, that all the nations should worship Nebuchadnezzar only, and that all their tongues and their tribes should call upon him as god. And he came towards Esdraelon nigh unto Dotæa, which is over against the great ridges of Judæa. And he encamped between Geba and Scythopolis, and he was there a whole month, that he might gather together all the baggage of his host. . . . And who art thou, Achior, and the hirelings of Ephraim, that thou hast prophesied among us as to-day, and hast said, that we should not make war with the race of Israel, because their God will defend them? And who is God but Nebuchadnezzar? He shall send forth his might, and shall destroy them from the face of the earth, and their God shall not deliver them: but we his servants shall smite them as one man; and they shall not sustain the might of our horses. . . . I have spoken it, and none of my words shall fall to the ground.—Judith 3:8-10; 6:2-4; 9b.

Nebuchadrezzar, *King of Assyria,* (here the story teller gives a knowing nod to his hearers),[2] sent to Palestine for aid in his war, but no help came. Later he determined to punish these disobedient subjects, that they might know that there is no God but Nebuchadrezzar. For this chastisement, Holofernes is the regional commander. Jerusalem grows hysterical; the high priest dispatches a letter to Bethulia (Shechem)[3] to hold the passes to the hills, while all in the city prostrate themselves in prayer. An Ammonite tells Holofernes that attack against the Jews is futile because their God will protect them. This

[1] Cf. Hawley, "Teaching of the Prophets," page 206f.
[2] Cf. Mark 13:14 for a hint to the readers.
[3] So Torrey.

angers the commander, who determines to show that not only is God on the side of the heavy battalions but he himself commands those battalions. *Who is God but Nebuchadrezzar?*

As the scene progresses, Holofernes learns that an attack on Israel will succeed if the people sin against their God in breaking some law. This message the commander meets with a military jeer. Believe you not in the divinity of the army? Know you not the divine power of nationalism? It is the old problem of Daniel. Some trust in God and some in the soldiery! Experience by this time had taught the people that they must defend themselves or be martyred. The ideal of the latter way was beyond them. The Jews never quite realized the sublimity of it. They always considered the cross as foolishness.[1] For the story someone must cut the Gordian knot, and in this case it is Judith, who, by committing a perfidious crime, becomes at once a candidate for the hall of fame. Thus we have a commentary on war. Did Jesus in the Gospels allude to Judith? If not, why?

Fourth Day: Nationalism, an End that Justifies All Means.

And Judith said unto them, Hear me, and I will do a thing, which shall go down to all generations among the children of our race. Ye shall stand at the gate this night, and I will go forth with my maid: and, within the days after which ye said that ye would deliver the city to our enemies, the Lord shall visit Israel by my hand. . . . And he commanded to bring her in where his silver vessels were set, and bade that they should prepare for her of his own meats, and that she should drink of his own wine. And Judith said, I will not eat thereof, lest there be an occasion of stumbling: but provision shall be made for me of the things that are come with me. And Holofernes said unto her, But if the things that be with thee should fail, whence shall we be able to give thee the like? for there is none of thy race with us. And Judith said unto him, As thy soul liveth, my lord, thy servant shall not spend those things that be with me, until the Lord work by my hand the things that he hath determined. And the servants of Holofernes brought her into the tent, and she slept till midnight, and she rose up toward the morning watch, and sent to Holofernes, saying, Let my lord now command that they suffer thy servant

[1] I Corinthians 1:18 and often.

to go forth unto prayer. And Holofernes commanded his guards that they should not stay her: and she abode in the camp three days, and went out every night into the valley of Bethulia, and washed herself at the fountain of water in the camp. And when she came up, she besought the Lord God of Israel to direct her way to the raising up of the children of his people. And she came in clean, and remained in the tent, until she took her meat toward evening. . . .

Woe to the nations that rise up against my race:
The Lord Almighty will take vengeance of them in the day of judgement,
To put fire and worms in their flesh;
And they shall weep and feel their pain for ever.
—Judith 8: 32-33, 12: 1-9, 16: 17.

The tribe of Simeon never boasted a more pious woman than this Jewess, who, accompanied by her maid, goes to tell cunning falsehoods to Holofernes.[1] Her candidacy for future glory rests with her kosher food in the bag in which she intends later to carry her pretended lover's head. Great is the fall of generals! After four days of Judith, wine, and song he is as helpless as Samson in the lap of Delilah. Seizing the sword, the heroine dispatches the general and hurriedly leaves in order not to be late to prayers. This satisfies the Ammonitish Achior: he asks no other proofs or miracles. Straightway he becomes a Jewish proselyte. God is with the victors! Judith has done his "dirty work." Well, such was nationalism and its entangling alliances with religion when Jesus was a school boy.

The fact has already been stressed that, while the person of a Pharisee nowhere appears on the pages of the Old Testament, these people haunt the Gospels. Without knowing Pharisees it is utterly impossible to understand the environment in which Jesus lived and taught. Judith is a typical Pharisee in refusing to eat anything except those things in accord with the law, and in carefully observing her times of prayer and ablution. She did all these things but "left undone the weightier matters of the law."[2] It was Jesus' effort, as pictured in the Gospels, to rectify such a situation. He declared

[1] Jesus' teaching is the only code that prohibits lying to enemies. Judaism, Muhammedanism, Christianity (usually confused with Jesus' teaching) all condone this act.

[2] Cf. Matthew 23:23 for Jesus' characterization of just this type of religion.

the necessity of completing the law, but he fell before the false accusations of the religious leaders. The neglected "weightier matters of the law" killed him, but his death showed all their hollow falseness. A sickened world turned from the petty localisms of the practiced law to the neglected portion and there and then in the shadow of the cross began a reconstruction of religion.

Fifth Day: The Contest of the Three Youths.

Now king Darius made a great feast unto all his subjects, and unto all that were born in his house, and unto all the princes of Media and of Persia, and to all the satraps and captains and governors that were under him, from India unto Ethiopia, in the hundred twenty and seven provinces. And when they had eaten and drunken, and being satisfied were gone home, then Darius the king went into his bedchamber, and slept, and awaked out of his sleep. Then the three young men of the body-guard, that kept the king's person, spake one to another: Let every one of us say one thing which shall be strongest: and he whose sentence shall seem wiser than the others, unto him shall Darius the king give great gifts, and great honours in token of victory: as, to be clothed in purple, to drink in gold, and to sleep upon gold, and a chariot with bridles of gold, and a headtire of fine linen, and a chain about his neck: and he shall sit next to Darius because of his wisdom, and shall be called Darius his cousin. And then they wrote every one his sentence, and set to their seals, and laid the writing under king Darius his pillow, and said, When the king is risen, some shall give him the writing; and of whose side the king and the three princes of Persia shall judge that his sentence is the wisest, to him shall the victory be given, as it is written. The first wrote, Wine is the strongest. The second wrote, The king is strongest. The third wrote, Women are strongest: but above all things Truth beareth away the victory.—I Esdras 3: 1-12.

King Darius had 127 provinces, each ruled by a governor. On one occasion he invited all these rulers to his capital, and banqueted with them. Fatigued by all this, he, at their return home, went to his bedchamber to sleep. While he reposed, his bodyguard amused themselves by inventing a literary wager.[1]

[1] The scheme of having certain ones in turn tell stories is very old and has found numerous imitators. In English the prince of these is Chaucer. The scene here is Persia, but the idea originated long before the Persians.

Each was to write an oration on what he considered the strongest thing in the world. They voted to let the king decide, believing that he would richly reward the winner. This is the version, as retained in the apocryphal Ezra, of a once famous story. Josephus,[1] who preferred this version of Ezra to the one in our Bibles, gives a slightly different setting thus: Darius retired after all the revellers had gone home, but, being troubled with insomnia, he quizzed his three bodyguards about certain ideas which held his mind. To the one who seemed most sensible he promised rewards as suggested in Ezra. Which of these is the more original depends on whether Josephus in writing his history had another document before him. It is reasonable to believe that he did.

The king (in Ezra) finally awakes, finds the written stories, and calls his guards to tell their stories. The first defends wine on the grounds that it conquers all who drink it and makes them err; it makes a king as impotent as an orphan child. The second defends the king on the basis of his being commander of all men and making them do his will (a king's will is more rational than wine's blind rage). The third, Zerubbabel, had really two theses, *viz.*, woman and truth.[2] He defends woman as the strongest because women rule men and kings. Yea, women have given them to the world! "O sirs, how can it be but women should be strong, seeing they do thus?" This in the original story doubtless ended Zerubbabel's speech (4:32). It must be noted, however, that the subjects under discussion rise from material to personality and then to the realm of the abstract. The Hebrew mind always dwelt in the realm of the concrete; the Greek mind naturally turned to the philosophical. Here we have a blending of Greek and Hebrew which foreshadowed the work of Paul, which was a reinterpretation of one in terms of the other.

Sixth Day: The Greatest of These Is Truth.

Then the king and the nobles looked one upon another: so he began to speak concerning truth. O sirs, are not women strong? great is the earth, high is the heaven, swift is the sun in his course, for he compasseth the heavens

[1] Antiochus XI:3:2ff.

[2] A later editor probably has added truth. Originally, each story teller seems to have been entitled to one subject according to the conditions in 3:5.

round about, and fetcheth his course again to his own place in one day. Is he not great that maketh these things? therefore great is truth, and stronger than all things. All the earth calleth upon truth, and the heaven blesseth her: all works shake and tremble, but with her is no unrighteous thing. Wine is unrighteous, the king is unrighteous, women are unrighteous, all the children of men are unrighteous, and unrighteous are all such their works; and there is no truth in them; in their unrighteousness also they shall perish. But truth abideth, and is strong forever; she liveth and conquereth for evermore. With her there is no accepting of persons or rewards; but she doeth the things that are just, and refraineth from all unrighteous and wicked things; and all men do well like of her works. Neither in her judgement is any unrighteousness; and she is the strength, and the kingdom, and the power, and the majesty, of all ages. Blessed be the God of truth. And with that he held his tongue. And all the people then shouted, and said, Great is truth, and strong above all things.—I Esdras 4: 33-41.

For the law was given through Moses; grace and truth came through Jesus Christ . . . and ye shall know the truth, and the truth shall make you free. . . . Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me. . . . Howbeit when he, the Spirit of truth is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come.—John 1: 17; 8: 32; 14: 6; 16: 13.

All things bring men into temptation except *Truth.* When all has passed from the world, Truth lives supreme and its own glorious majesty conquers all things. *God is Truth.* In John's Gospel Jesus, the divine Word (Logos), is Truth. Clearly, the speaker here, in pleading for Truth, foreshadows the Fourth Gospel. Ezra 4: 35 identifies Truth, power of Creation (cf. John's prolog), with God. Truth, therefore, all righteous, fulfils the Law and the Prophets, and is acceptable to the Hebrew as to the Greek. Wine, kings, men, and women are one and all unrighteous, the Truth is not in them.[1] Truth, again, is eternal. Previous systems had their day and ceased to be, but not so with Truth,[2] "she liveth and conquereth for

[1] Cf. John 17:17.
[2] Cf. John 1:17.

evermore." Truth cannot be deceived nor bribed; "with her there is no accepting of persons or rewards."[1] The ascription of praise to Truth resembles that attributed to God in the Lord's Prayer. Popular acclamation approves all that has been said, and Truth and "the God of truth" receive all honor and blessing.

The reward went to Zerubbabel who now received the rank of a kinsman of the king with the added promise of whatever he wanted "more than is appointed in writing." This gives the young Jew his opportunity to remind Darius of his vow to build Jerusalem and to restore the temple "which the Edomites burned when Judæa was made desolate by the Chaldeans." This the king promised and so the story proceeds as in the canonical Ezra.

Seventh Day: Praise for Deliverance Belongs to God Alone.

"For I remember concerning the dream which I saw respecting these things; and nothing thereof is unfulfilled. The little spring became a river, and there was a light and the sun and much water. The river is Esther, whom the king married and made queen. And the two dragons are I and Haman. And the nations are those that were gathered together to destroy the name of the Jews. And my nation, this is Israel, which cried unto God and were saved. And the Lord saved His people, and the Lord delivered us out of all these evils. And the Lord wrought great signs and wonders, such as have not been done among the nations. Therefore the Lord made two lots, one for the people of God and the other for all the other nations; and these two lots came at the hour and the moment and the day of judging before God (for His people) and for all the nations. So God remembered His people, and justified His inheritance. And these days shall be unto them in the month Adar, on the fourteenth and fifteenth day of the same month, with an assembly and joy and gladness before God, from generation to generation for ever among His people Israel."—Esther 10: 5-13.

Like Daniel, the Book of Esther must be read in part in the Apocrypha. The canonical story is familiar to us all: A cer-

[1] Cf. James 1:17; Acts 10:34.

tain king of Persia[1] deposed his wife Vashti and chose in her place a ward of Mordecai, the beautiful Jewish exile Esther, an orphan of the tribe of Benjamin. Haman,[2] grand vizier to the king, at once caused trouble in ordering Mordecai to bow down to him. Of course, Mordecai refused to recognize his worthiness! Haman incriminates the Jews and urges the king to slaughter them to confiscate their property. Esther now seizes her opportunity. After a three days' fast, she risks her life in appearing before the king, who shortly after remembers that Mordecai's services have not been properly rewarded. This brings Haman's plot to the light and he is promptly hanged. Mordecai now becomes grand vizier and another edict gives the Jews the right to retaliate on the Persians, many of whom become Jewish proselytes. Esther and Mordecai found a feast to commemorate their deliverance. The word "God" appears nowhere in the story, which, purely secular, emphasizes race hatred and revenge. Like Judith, it was exceedingly popular during Maccabean times, but felt to be not sufficiently religious. To remedy this, certain sections were added to give praise to God rather than to Esther and Mordecai.

These additions, as the above shows, give the missing virtues along with these additions to the story: (1) Mordecai overhears the eunuchs plot against the king and so saves his majesty's life (Chapter 12); (2) Haman accuses the Jews of having "laws contrary to all nations" (antisemitism!) (Chapter 13); (3) prayers; and (4) the triumphal acquittal of the Jews who "are no evil doers, but live by most just laws" (Chapter 16). These sections, along with Judith, Daniel, and Tobit, showed the utter folly of such persecutions and antisemitic outrages as the times produced. Would that Antiochus Epiphanes might profit by the action of Darius! Why do people act like Haman? Only let them see that God speedily renders vengeance to such men. Thus the literary Jews of the Maccabean times argued and untiringly wrote that their people might "live after their own laws."

[1] Ahasuerus is probably a fictitious name. Attempts have been made to identify it with some historical king.
[2] Haman is a descendant of Agag. Cf. I Samuel 15:8-33.

STUDY FOR THE WEEK

I

THE HISTORICAL AND RELIGIOUS VALUE OF THE BOOK OF TOBIT

The early reformers, Carlstadt and Luther, held Tobit to be a holy book, although, like Jerome, classing it as being apocryphal. Later, other reformed bodies dismissed the book as of lesser importance and because they had more than enough work to explain the 66 canonical books. Thus there was gradually lost to the average person a book not only exhibiting true piety but also the background of the ideas of the New Testament.

This book, written somewhere about 200 B.C., represents, in its setting, some of the characteristics of Daniel. The scene is laid in the Assyrian exile. Its purpose is to show how a man of true piety held fast to his religion in spite of discouragements and legal decrees. Its historical dates, names, and geographical positions are confused as in the first of Daniel because the author, who lived much later, has only a passing interest in these things. It is entirely unlike Daniel in having no apocalyptic elements. It was written shortly before the persecution of Antiochus Epiphanes. It is purely a story pointing to the idea of a perfect life. We have already seen the influence it exerted on the times of Jesus and Paul.

Its religious and moral teachings are of exceedingly great value for an understanding of the culture of Jesus' boyhood. Like other contemporary writings it teaches salvation by good works. While Paul opposed this by his justification by faith, he nevertheless held to the moral requirements of the book. We must not forget that large sections of the Christian Church combine the two ideas. Others, at least theoretically, hold that Paul alone was right. The Apostle James[1] clearly sided with Tobit against Paul. Chief among good works is almsgiving, which seems to be the equivalent of righteousness, as in Matthew 6: 1-4. Tobit's commandments may be summed up as follows:

[1] James 1:27; 2:14ff.

1. Honor your parents and bury them properly.
2. Forget not God all your days nor transgress his law.
3. Give alms generously to all who are in any need, "because alms delivereth from death."
4. Observe absolute sexual purity.
5. Take a wife related by blood.
6. Pay promptly and justly those who work for you in order that God may likewise recompense you.
7. Do to no man the things you hate.
8. "Drink not wine unto drunkenness." Temperance.
9. Ask counsel of the wise among men.
10. Pray to God to bless your ways and counsels.

But the greatest of these is almsgiving, for this alone "delivereth from death." This formed a large part in the preaching of some of the early church fathers, *viz.,* Polycarp, Clement, Origen, and Athanasius. The English Church service has always used ideas and sentences from Tobit. The Council of Trent (1546 A.D.) declared Tobit canonical and so as valid as any teaching in the Bible. Luther's only reason for not including it in the canon is the fact of its late date. The Protestant Church followed Luther, as stated above.

II

JUDITH, A COMPANION STORY TO TOBIT

From the same general period which produced Daniel and Tobit came Judith,[1] the Jewess. The human saviors of the world have not always been men! Behold, Deborah, a mother in Israel,[2] Esther who risked her life to save her people, and now the great Maccabean and "Jewess" whose name remains unknown. Like Daniel and John in the "Apocalypse," the author purposely uses veiled and pseudonymous terms for the characters. He puts these, however, in such a way that all may see his humor. For example, 1:1 has Nebuchadrezzar[3] reign over the Assyrians in Nineveh. All his readers knew very well that Nebuchadrezzar was a Babylonian king and ruled in Babylon. They

[1] Judith is the Hebrew word for Jewess.
[2] Judges 5.
[3] The author misspells the word as in Daniel. Cf. Jeremiah, where it is spelled correctly. The Babylonian is Nabukudurriuzur.

also knew that the author meant this: Antiochus Epiphanes reigned over the Syrians from Antioch. It was the same old enemy as in I Maccabees and Daniel. This time a woman saves her country. Like Tobit, this book is a household story, lauding patriotism, which held the love of the early Christians as well as the Jews.

The way for the chief actor is opened by a reference to the king's call for volunteers to fight his battles which several countries, including Palestine, ignore (1-3). This leads the commander of the army to center his attack on the Jews, who fear the devastation of their temple (4-7). After the stage is ready, Judith (a Jewess) appears, bewitches the commander, and after he has swooned with wine cuts off his head; then she calmly returns to the people, who swarm out and rout the enemy. She receives the fitting reward of praise until she dies at the ripe age of 105 (8-16). The value of all this lies in a comparison with Jesus' program in the Sermon on the Mount (Matthew 5-7). How could his naïve Jewish hearers regard him as anything but unpatriotic when he not only cast serious reflections on the Jewess of Bethulia but also openly demanded of the people just the opposite way of doing things? We may well pause to ask why Jesus never whitewashed any of the heroes of his people. Had "Galilee of the Gentiles"[1] given him less respect for purely Palestinian popularity? The question has a bearing on American life to-day. Can immigrant children ever regard our heroes above those of their fathers? Perhaps if Jesus had been reared in Jerusalem his platform would have been more nationalistic. But if it had, it would have been just so far less acceptable to the future world.

III

THE APOCRYPHAL EZRA, OR I EZRA (ESDRAS)

This book has various names. The English Apocrypha calls it I Esdras, to distinguish it from the canonical Ezra; the Greek and old Latin and Syriac Bibles did the same. The modern Latin Bible (*i.e.*, since Jerome's time) calls the book III Esdras. There is an Ezra Apocalypse known as IV Ezra which must not be confused with this book.

[1] Cf. I Kings 9:11; II Kings 15:29; Matthew 4:15.

The apocryphal Ezra is really the same as the canonical Ezra with selections from Nehemiah and II Chronicles plus the addition of a story of Greek origin. This, the tale of the three young men, originally had no place in the account and was introduced solely for the purpose of giving a new reason for the return of the exiles. Its location in the story (3:1-5:6) interrupts the narrative as told by the canonical Ezra, which had a political interest lacking here. The author who combined the Greek competition story with the Ezra history has a theological purpose. Did he think indirectly that the story as combined and told would influence Gentile powers to favor the Jews? Certainly, not for their military prowess; but, perhaps, because they stood for the highest power, truth. Josephus felt akin to this author, using I Esdras for his history rather than the canonical Ezra, and he had the same purpose, *viz.*, to make educated Gentiles familiar with the high ideals and impeccable character of the Jews. Daniel stood for the honor of his people; Judith rescued their national life as did Judas Maccabæus; the editor of I Ezra wants to glorify them before the Gentile world, which was partially antisemitic.

Many scholars think that the editor put the book in its final shape in Egypt, where literature flourished during the first and second centuries B.C. He most probably was a Hellenistic Jew living, as did Josephus during his literary period, outside of Palestine. His philosophical meditation on truth reflects the type of speculation which thrived in Alexandria better than in any other region.

IV

THE ADDITIONS TO ESTHER

When we read in the New Testament Gospels about the feasts, what do they mean to us? For instance, the Gospel of John has much to say of feasts which are utterly lacking in the synoptic Gospels (Mark, Matthew, Luke). If we seriously desire to understand the Bible we must know about the feasts. One of the most important of these feasts is Purim, and the Book of Esther tries to make its origin intelligible. This feast is strictly observed till this day, and every newspaper sometime during the month of March each

year carries an account of it. Esther gives the fourteenth and fifteenth days of the month of Adar as the date for Purim. Adar corresponds, in general, to our March. It preceded Passover and, quite unlike it, was a time of mirth and joy. Esther makes it a national feast commemorating the Jews' deliverance from the Persians.[1] It is interesting that Purim finds no mention in Sirach 44-49, but in II Maccabees 15:36 coincides with Nicanor's Day, which had a similar significance. As we have seen, the purpose of the author of Esther is to make Purim intelligible as to origin, to make it reasonable as well as national.

Why, then, was not Esther received *in toto* into the canon? For what reason should the only sections which mention God and divine deliverance be excluded? The answer is not far to seek. From the earliest times the historical veracity of Esther was doubted. It is now often called a historical romance. Its purpose was to magnify the Jews and show the folly of antisemitic feeling; accordingly, a Jewish queen is preferred above all Persian women and there is also a Jewish prime minister. The king allows the Jews to massacre their enemies,[2] the Persians. The number of the provinces is given as 127, but Persian history says there were twenty. It is perfectly obvious that the other claims are just as impossible. How long would a Persian king have lasted who would have allowed his subjects to be ruled in this manner by Jews during an antisemitic outbreak? The Jews of the first and second centuries A.D. put Esther in the Hagiographa along with Daniel. Both books have a common purpose and origin. They are products of the storm and stress of the Maccabean age. They served their purpose by giving encouragement and spirit to the people bowed down under cruel persecution and unjust antisemitic hatred. To this day, antisemitism prevails in some countries. In such countries, Esther and Daniel continue to be the popular and best-beloved books among the Jews, while in countries where social equality and no racial hatred prevail Esther is read at Purim and Daniel is as much a puzzle to the Jews as to the average Christian.

[1] Esther 4:16, 3:7, 9:1; Ezra 6:15.
[2] Esther 9:5ff.; Esther 1:1 corresponds to I Esdras 3:2.

Chapter IV

Wisdom Literature and Psalms

The most famous book of the wisdom literature of this period is called the Wisdom of the Son of Sirach, or in the commoner versions of the Apocrypha since 250 A.D. Ecclesiasticus.[1] This book, originally written in Hebrew,[2] exerted a profound influence both on the Judaism of the time of Jesus and on Paul, and on the Christian Church for at least 300 years. Internal evidence places the writing of the book about 180 B.C., just before the stormy days of the Maccabean period.

First Day: A Translator's Preface.

Since many things and great have been delivered unto us through the Law and the Prophets and the others who followed after them—for which things' sake we must give Israel the praise of instruction and wisdom—and as not only must the readers themselves become adept, but also the lovers of learning must be able to profit them which are without both by speaking and writing; my grandfather Jesus, having given himself much to the reading of the Law and the Prophets and the other books of our fathers, and having acquired considerable familiarity therein, was induced also himself to take a part in writing somewhat pertaining to instruction and wisdom, in order that those who are lovers of learning and instructed in these things might make so much the more progress by a manner of life (lived) in accordance with the Law. Ye are entreated, therefore, to make your perusal with favor and attention, and to be indulgent, if in any parts of what we have labored to interpret we may seem to fail in some of the phrases. For things originally spoken in Hebrew have not the same force in them when they are translated into

[1] This title (church book) must not be confused with the canonical *Ecclesiastes* (preacher).

[2] From the time of Jerome the Hebrew text was lost till its remarkable rediscovery in 1896.

another tongue: and not only these, but the Law itself, and the Prophecies, and the rest of the books, have no small difference when they are spoken in their original form. Now, in the eighth and thirtieth year under king Euergetes, having come into Egypt and continued there, I found opportunity for no small instruction. I, therefore, deemed it most necessary myself to devote some zeal and "love-labor" to (the task of) interpreting this book; devoting, indeed, much sleepless care and skill in the interval in order, having brought the book to an end, to publish it for them also who in the land of their sojourning desire to be lovers of learning, being already prepared in respect of their moral culture to live by the Law.—Prolog to Sirach.

This preface shows us many important things. First: The acknowledged difficulty of translating from Hebrew into another language. This is pertinent today when the presses constantly give new translations of the Old and New Testaments. Here a Hebrew, grandson of the author, attempts to put into Greek for the "dispersion" Jews[1] the teaching of his grandfather. John's Gospel refers to the necessity of such teaching and the people of Jerusalem wondered whether Jesus will not attempt this. Today we know that the original form of the Gospels as well as the Old Testament were all either Hebrew or Aramaic.[2] Why should we not help rather than hinder the conscientious scholars of today who endeavor to give us in our own idiom the real meaning of the original documents?[3] Second: The Hebrew Scripture is here named as Law, Prophets, and others. By this time, 120 B.C., the Law and the Prophets had been canonized. As we have learned already, Daniel had been classed not as a prophet, but among the *others,* which term represents an incomplete number of writings not yet fixed. Jesus in Luke 24:44 says: "Moses' law, the prophets, and the psalms," which represents the exact equivalent of the threefold division of the time of our translator. We are thus in a position to see how our Bible came into being and why certain books were omitted. Third: "A manner of life in accordance

[1] Cf. John 7:35.

[2] Aramaic, the language of Jesus' time, is often referred to as Hebrew. The similarity between the two is very great.

[3] Cf. an excellent article on Translating the New Testament by Goodspeed in the *Atlantic Monthly* for January, 1924.

with the Law" represents the purpose of all ancient Hebrew teachers. Jesus himself declared he came to fulfil the Law. Josephus wrote his great Apology to Apion to explain this to the Greeks; Paul devoted his letters to the new churches telling them how Jesus had fulfilled its old requirements and lifted it from its localisms. Christianity, Muhammedanism, and Judaism today all hold in one way or another to the Law. This preface affords us a window through which we see Jesus' contemporaries at work. Luke's preface to his Gospel is another of the same kind.

Second Day: The Divinity of Wisdom.

All wisdom cometh from the Lord,
And is with Him forever.
The sands of the seas, and the drops of rain,
And the days of eternity,—who can number (them)?
The height of the heaven, and the breadth of the earth,
And the deep,—who can trace (them) out?
Before them all was Wisdom created,
And prudent insight from everlasting.
The root of Wisdom, to whom hath it been revealed?
And her subtle thoughts, who hath known them?
One there is, greatly to be feared,
The Lord sitting upon His throne;
He himself created her, and saw, and numbered her,
And poured her out upon all His works;
Upon all flesh in measure,
But without measure doth He grant her to them that love Him.—Ecclesiasticus 1:1-10.

He created me from the beginning, before the world;
The memorial of me shall never cease.—Ecclesiasticus 24:9.

That the Book of Ecclesiasticus, written in Hebrew, by a Palestinian, represents the Hebrew ideas must not be ignored when we come to study the conception of *wisdom*. Proverbs 8:22-31 should be read in this connection,[1] and then the prolog to John's Gospel. The relationship is immediate. Hebrew wisdom must not be confused with the ever-changing philosophy of the Greeks. Wisdom is the first of the creation, with God forever, and has a very real existence, which

[1] Cf. also Job 28:1ff.

in time "became flesh" and was identified with Jesus.[1] The American Version translation "word" is misleading. The original of John has *Logos*. This word should be kept in translating, as our idea of word is totally different from that in the mind of the author of the Fourth Gospel. This divine characteristic of God may be imparted to men and in this way gives them eternal life. It makes them sharers in God's nature. Not all men receive this attribute of divinity, according to John.[2] It depends on the individual's ability to appreciate, adopt, and live the life exemplified in Jesus, the incarnate wisdom of God. The beginning of all this lies back in the religion of the prophets, the appreciation of the necessary, universal, moral law of God, *the fear of the Lord,* the beginning of wisdom. Herein lies another of its essential characteristics, the knowledge of right and wrong.[3] To acquire the eternal wisdom which leads to immortal life necessitates leisure for study and meditation, so Ecclesiasticus in Chapter 38 extols the man "who hath little business." Exactly so, Jesus' commendation of Mary (Luke 10:38-42), who chose the better way, which could not be taken from her, illustrates the person who applies himself to divine wisdom. This, again, is the New Testament version of the First Psalm, where life is to be found in the application to the Law which excludes all else. Jesus' teaching, in fulfilling the Law, surpassed all previous revelations, and so he can say: "I am the way, and the truth, and the life." This is the natural and logical development of divine wisdom.

Third Day: Praise for the Fathers in Israel.

The Hebrews never tired of recounting the honors of their ancestors. Ben Sira, in his book, did exactly what several hymn writers (psalmists) had done before him and what the author of Hebrews (Chapter 11) was to do after him; he sang the praise for those whom he considered the greatest of ancient history. His list begins with Enoch (Chapter 44) and ends with Simon (Chapter 50), the celebrated high priest who died c. 195 B.C. The following selection is from the praise for Simon.

[1] John's Gospel, Chapter 1.
[2] John 3:16 and often.
[3] Adam and Eve sinned against this, and so lost immortality, according to Jewish teaching.

Great among his brethren and the glory of his people
Was Simeon, the son of Jochanan the priest.
In whose time the House was renovated,
And in whose days the Temple was fortified;
In whose days the wall was built,
(Having) turrets for protection like a king's palace;
In whose time a reservoir was dug,
A water-cistern like the sea in its abundance.
He took thought for his people [to preserve them] from robbers,
And fortified his city against the enemy.
How glorious was he when he looked forth from the Tent,
And when he came out from the sanctuary!
Like a morning-star from between the clouds,
And like the full moon on the feast-days;

Like the sun shining upon the Temple of the Most High,
And like the rainbow becoming visible in the cloud;
Like a flower on the branches in the days of the first-fruits,
And as a lily by the water-brooks,
As the sprout of Lebanon on summer days,
And as the fire of incense in the censer;
Like a golden vessel beautifully wrought,
Adorned with all manner of precious stones;
Like a luxuriant olive-tree full of berries,
And like an oleaster abounding in branches.
When he put on his glorious robes,
And clothed himself in perfect splendor.—Ecclesiasticus 49:15b-50:11.

It is interesting and instructive to know the roster of heroes in the day when Ben Sira wrote, for these were the ones praised in the days of Jesus' boyhood. This is the list: Enoch, Noah, Abraham, Joseph,[1] Moses, Aaron, Phinehas, Joshua, Caleb, the Judges, Samuel, Nathan, Solomon, by contrast Rehoboam and Jeroboam, Elijah, Elisha, Hezekiah, Isaiah, Josiah, by contrast all kings except David, Hezekiah, and Josiah, Jeremiah, Ezekiel, the twelve prophets,[2] Zerubbabel, Jesus,[3] Nehemiah, and Simon. Every person passes through stages of hero worship, until only a few heroes are

[1] 49:15f. misplaced by a copyist.
[2] In the ancient times the Jews grouped together the twelve small books; later Christians wrongly called these "minor prophets."
[3] Cf. Ezra 3:2. Ben Sira uses the Greek name.

left. By the age of thirty Jesus had sifted down this list of the popular heroes till he ignored or disparaged all except the prophets. How could he do otherwise? He was neither a nationalist which included the work of most of the list, nor could he approve of the popular hero of the day, David, except to call his like to repentance. (It must not be forgotten that the name David in the Gospels often is used synonymously with psalter, as is Moses for Law.) Whom do you consider, from Gospel evidence, Jesus held to be Jewish heroes worthy of emulation?

Fourth Day: Teaching on Immortality in the "Wisdom of Solomon."

But the souls of the righteous are in the hand of God,
And no torment shall touch them.
In the eyes of fools they seemed to die;
And their departure was accounted to be their hurt,
And their going from us to be their ruin:
But they are in peace.
For though in the sight of men they be punished,
Their hope is full of immortality;
And having borne a little chastening, they shall receive great good;
Because God tested them, and found them worthy of himself.
As gold in the furnace he proved them,
And as a whole burnt offering he accepted them.
And in the time of their visitation they shall shine forth,
And like sparks among stubble they shall run to and fro.
They shall judge nations, and have dominion over peoples;
And the Lord shall reign over them forever more.
They that trust on him shall understand truth,
And the faithful shall abide with him in love;
Because grace and mercy are to his chosen,
And he will graciously visit his holy ones.—Wisdom of Solomon 3: 1-9.

This supremely beautiful passage comes from a book written in Greek c. 125-100 B.C. This book early received the title "Wisdom of Solomon" because its real author was unknown. It exerted an influence which cannot now be adequately measured. The New Testament not only has phrases and clauses which parallel it, but also many doctrines,

among which we find that of immortality, which is amazingly like Paul's teaching to the Greeks who understood nothing of the Jewish belief in a resuscitated body. "The souls of the righteous" only have immortality and these must include, even as did Paul, Gentiles as well as Jews. John 10:28 almost verbally quotes, saying: "I give them eternal life . . . and nobody shall take them out of my hand." The Fourth Gospel likewise conditions blessed immortality. Only those who *believe* on *Jesus, i.e.,* make theirs his way of life can have the great reward. "In the eyes of the foolish" answers the old argument of the sinners who said that the evil and just died alike and no difference really existed.[1] ". . . if in the sight of men they be punished" replies to those who view only from daily phenomena, and to those who have questions about the ultimate justice of God. In the old simile of the prophets,[2] "as sparks among stubble they shall run to and fro" disseminating righteousness through the world. What can be more desired than to be worthy of this great hope which through all the ages has been the desire of all who believe in the final triumph of right?

Fifth Day: The Preexistence of the Soul.

Now I was a child good by nature and a good soul fell to my lot;
Nay rather, being good, I came into a body undefiled.
But perceiving that I could not possess wisdom except God gave her to me
(Yea and to know by whom the grace is given, this too came of understanding),
I pleaded with the Lord and besought him,
And with my whole heart I said,
O God of the fathers, and Lord who keepest thy mercy,
Who madest all things by thy word;
And by thy wisdom formedst man,
That he should have dominion over the creatures that were made by thee,
And rule the world in holiness and righteousness,
And execute judgement in uprightness of soul;
Give me wisdom, her that sitteth by thee on thy throne;
And reject me not from among thy servants . . .—Wisdom of Solomon 8:19-9:4.

[1] Cf. Hawley, "The Teaching of the Prophets," page 208f., where this is discussed with examples.
[2] Jeremiah 5:14, Malachi 4:1 *et al.*

The Greek original shows us that the author meant he was born mentally and physically clean and robust because his soul which existed prior to his being born was untainted. Notice his effort to make himself clear. We may paraphrase thus: I was born well and a good soul came to me—by chance? No, I don't mean that. I believe I acquired a good soul because I was born morally clean. True to the Law and the Prophets he insists on absolute moral purity as rigidly as did Jesus. His father and mother presented him as the temple of his soul, "a body undefiled." Note the flat contradiction to the idea that evil is inherited. There is no trace of Adamic sin here. As a babe, he is without handicap. The belief in the soul's preexistence was widespread in ancient times. Nowhere in the Bible can we find a trace of the origin of soul as being identical with the origin of the body. The creation accounts in Genesis,[1] which reflect the current Jewish belief, make man the direct handiwork of God and utterly dependent on him for the life principle (soul).[2] The author here has precisely the same idea, though necessarily expressed in the usual biological phrasing. Again in Ecclesiastes 12:7:

> The dust returns again to earth,
> But the soul to God who gave it,

agrees perfectly with the author's statement in 3:1:

> The souls of the righteous are in the hands of God.

The teaching of immortality was thus the natural outgrowth of the belief in the divine origin of the life principle (soul) which at the death of the body returned to God if the person had been righteous. In John's Gospel this righteousness is identical with believing that Jesus is the divinely anointed, the Christ.

Sixth Day: The Messianic King of the Psalms of Solomon.

Thou, O Lord, didst choose David (to be) king over Israel,

[1] The priestly source, Genesis 1:1-2:4a, is silent about soul and body; the Jahwist source, 2:4b-25, has an earthly origin for man's body but the vital element (soul) is a part of God himself and therefore preexistent.
[2] The earlier Old Testament writers identified life principle with soul.

And swaredst to him touching his seed that never
should his kingdom fail before Thee.
But, for our sins, sinners rose up against us;
They assailed us and thrust us out;
What Thou hadst not promised to them, they took
away (from us) with violence.
They in nowise glorified Thy honorable name;
They set a (worldly) monarchy in place of (that which
was) their excellency;
They laid waste the throne of David in tumultuous
arrogance. . . .

Behold, O Lord, and raise up unto them their king, the
son of David,
At the time in the which Thou seest, O God, that he
may reign over Israel Thy servant.
And gird him with strength, that he may shatter un-
righteous rulers,
And that he may purge Jerusalem from nations that
trample (her) down to destruction.
Wisely, righteously he shall thrust out sinners from (the)
inheritance,
He shall destroy the pride of the sinner as a potter's
vessel.
With a rod of iron he shall break in pieces all their sub-
stance,
He shall destroy the godless nations with the word of
his mouth;
At his rebuke nations shall flee before him,
And he shall reprove sinners for the thoughts of their
hearts.—Psalms of Solomon 17:5-8 and 17:23-27.

The author here harks back to the teaching of Isaiah[1] which emphasized the Davidic lineage of the Messianic king. What blasphemy had the Hasmonæans committed! *They* by no means had any right to the regal and priestly honor so arrogantly assumed by them! They were not of the family of David. So the Pharisees argued after the Maccabean family assumed both priestly and royal rôles, because the Maccabees were descended from Levi and not from Judah. This combination of king and high priest was made by John Hyrcanus after 135 B.C., just thirty years after Judas had saved Israel's religion from being hellenized. For a generation the teaching of the Messiah's coming from Judah was

[1] Cf. Hawley, "Teaching of the Prophets," Chapter 7.

definitely given up, and all loyal Jews turned to the family of Levi. This gave a new element to the character of the Messiah, *viz.*, that of a priest. Paul and the author of the letter to the Hebrews afterward made great use of this teaching, applying both king and priest to Jesus. Our author in this psalm protests with all his power against a Levitical Messiah.[1] No! The Lord himself chose David and his seed and "for our sins, sinners" (the ruling house and their supporters) "rose up against us." "They took . . . with violence" something not promised them. Their "worldly monarchy," however, cannot endure because God is not back of it. He then prays earnestly for "their true king, the Son of David," [2] who shall be truly and terribly militaristic. "With a rod of iron he shall break in pieces all their (*i.e.*, the *sinner's*) substance," exactly as in Psalm 2, which comes from this period. These Psalms should be read in the same connection. Note the reaction from this Messianic idea.

Seventh Day: The Sinless Messiah, a Shepherd for His People.

All nations (shall be) in fear before him,
For he will smite the earth with the word of his mouth forever.
And he himself (will be) pure from sin, so that he may rule a great people.
He will rebuke rulers, and remove sinners by the might of his word;
And (relying) upon his God, throughout his days he will not stumble;
For God will make him mighty by means of (His) holy spirit,
And wise by means of the spirit of understanding, with strength and righteousness.
And the blessing of the Lord (will be) with him: he will be strong and stumble not;
His hope (will be) in the Lord: who then can prevail against him?
(He will be) mighty in his works, and strong in the fear of God,

[1] The genealogies of Jesus in the Gospels Matthew and Luke likewise protest.
[2] Jesus' title "Son of David" in the Gospels is of the same origin.

(He will be) shepherding the flock of the Lord faithfully and righteously,
And will suffer none among them to stumble in their pasture.—Psalms of Solomon 17: 38b-45.

Here we have another picture of the Messiah with which Jesus agreed and which he taught his disciples. No more does he smite with a "rod of iron" but "with the word of his mouth." This is truly prophetic and reminds us of the great Deutero-Isaiah, who emphasized the creative power of the eternal word.[1] Professedly, the Messiah here is not a militarist, but rules by "wisdom and gladness," as did Solomon after his militaristic father. A new characteristic appears: He shall be "pure from sin." This was made of great importance in the theological development of the early church when the identification was made with Jesus. Further, "God will make him mighty by means of his holy spirit." It must not be forgotten that the adjective "holy" is applied to spirit in the canonical books of the Old Testament only in Isaiah and in the Psalms, each instance being late. The intertestamental literature and the New Testament regularly describe the Spirit by this adjective. So here. Nor must it be forgotten that Jesus began his ministry by declaring words from Isaiah strangely like those in this Psalm. Lastly, the Messiah acts as does God in Isaiah 40-55; he is the good Shepherd.[2] Like a Palestinian shepherd,[3] he will personally conduct and lead his people so that they shall sin no more. This is a glorious picture for the future. On this Jesus consented to be called Messiah, but not on that of the one who used the "rod of iron." Jesus tried to make the shepherd simile consistent. The New Testament writers and congregations thought of Jesus exactly as we read in this Psalm. We can enter in all truth into "the communion of saints" and worship with them through this beautiful passage.

[1] Genesis 1 makes the word of God the agent of creation, as does John.

[2] The idea is repeated in John 10.

[3] The picture of the Shepherd in biblical literature must not be confused with the American idea of driving sheep. The beauty of Psalm 23 is ruthlessly destroyed by Americans because they do not understand oriental shepherding.

STUDY FOR THE WEEK

I

WISDOM LITERATURE

Among ancient peoples, particularly among the Semites, wisdom literature developed to an exceedingly high degree. This style of writing came from the desire to say an important thing briefly. Proverbs[1] illustrate its earliest form. In Arabic literature (sister to the Hebrew) we find al-Maidani corresponding to Solomon, each emphasizing practical maxims for everyday life. The Aryan peoples developed more the abstract philosophical side of wisdom literature. As time went on, the proverb gradually became a thesis, till we have a book like Job. The Gospels return to the earlier practical teachings. The Sermon on the Mount is, in reality, a collection of such short sayings remolded by Jesus into the prophetic demand for morality.

In the Old Testament we have preserved to us Job, Ecclesiastes, and several Psalms which the Hebrews selected as the best of their wisdom literature. The most famous books of the apocryphal wisdom literature are Ecclesiasticus and the Wisdom of Solomon.

The former of these books, known in the English translation as Ecclesiasticus, has all the marks of a citizen of the world. A Hebrew wrote it in his classical tongue and during the next half century it traveled to Egypt and came forth in a Greek dress. Its text bears a striking relationship to Proverbs and all wisdom literature which had preceded it. There is, however, here an added element which stresses respect for the Law and the priests. This latter characteristic reflects for us a tremendously important element, *viz.*, the gradual but sure loss of prestige and power of the prophets and the growth of the Law. This tendency began with Ezra and continued unabated until it had beheaded John and crucified Jesus.

[1] The popular folk "old saying" is our modern equivalent.

II

"THE WISDOM OF SOLOMON"

Jerome and Augustine held this book to be a pseudepigraph, *i.e.*, a book written under a pseudonym, and scholars from then on have agreed. Previous to these two scholars, the book was held as Scripture and inspired. Nobody in Jesus' time doubted its authenticity, and the writers of the Gospels and the Epistles knew and used it. To the latter it was of first-rate importance, because in no small measure their purposes were identical. The author of *Wisdom* wishes to prove to the Hellenic world that the much-prized wisdom (sophia)[1] is none other than the religion of Abraham. On many points he grants that the Greeks are right; the Jews had no monopoly on truth. Foremost among these ideas is the Platonic doctrine of the preexistence of the soul which our author finds in his exegesis of the scriptures of his people.

John's Gospel, which manifestly awaited the hour when Jesus' glory would be appreciated and embraced by the Greeks,[2] gives us an instance which shows the popular folk religion as identical with that of our author. "And as he was passing along, he saw a man blind from birth; and his pupils asked him saying, 'Teacher, who sinned, this man himself or his parents, that he should be born blind?'"[3] In the mind of Jesus' learners there were just two possibilitie for blindness at birth: (1) Prenatal sin, in which the soul in its preexistent form was imperfect and either by chance or foreordination (both ideas prevailed) came to this child when born. (2) The other alternative was the possibility that a sin of the parents was visited upon their child. The Mosaic law recognized the sin of sexual irregularity and made the most drastic laws to protect the Jewish race. The prophets emphasized this law and impressed its importance indelibly upon the racial mind. Had this not been done, the Jews would have disappeared along with the Hittites and many another people. It is worthy of note that Jesus does not disagree with his disciples as to the truth of both these possibilities. He merely declares that in this particular case

[1] Cf. Saint Sophia, really an apotheosis of this idea.
[2] John 12:20-23.
[3] John 9:1ff.

neither one is the cause but that God's power may be revealed.

When we compare the belief of our author with Plato we find this remarkable likeness: "Every soul is immortal . . . then there is a law that this soul should not be implanted in any brutal nature in its first generation, but that the soul which has seen most should enter into the germ of a man who will become a philosopher or a lover of the beautiful, or a votary of the Muses and Love. . . . But among all these, whosoever passes his life justly afterwards obtains a better lot, but who unjustly, a worse one. For to the same place, whence each soul comes, it does not return till the expiration of ten thousand years. . . . And there is a recollection of those things which our soul formerly saw when journeying with deity, despising the things which we now say are, and looking up to that which really is. . . . For, as we have mentioned, every soul of man has, from its very nature, beheld real existences, or it would not have entered into this human form. . . ."[1] It seems as though the author of *Wisdom* certainly had Plato before him as he wrote. His words betray his own estimate of himself which, judging from his writings, was undoubtedly just.

Wordsworth has put the same idea in Christian literature in his:

> Our birth is but a sleep and a forgetting:
> The Soul that riseth with us, our life's Star,
> Hath elsewhere had its setting,
> And cometh from afar:
> Not in entire forgetfulness,
> And not in utter nakedness,
> But trailing clouds of glory do we come
> From God, who is our home.

III

THE PSALMS OF SOLOMON

In the days of the beginning of the Christian Church, a little book of eighteen psalms was used which found no permanent place in the Apocrypha. For this reason the col-

[1] Plato's "Phaedrus."

lection was lost from sight until 1626 A.D. These poems had nothing to do with Solomon, but were called after his name to distinguish them from the similar collection called after David. The earliest of these psalms date from the Maccabean period and the latest deal with Pompey's capture of Jerusalem in 63 B.C., and his subsequent death in Egypt fifteen years later. Psalm 2 gives us this unforgettable picture:

When the sinner waxed proud, with a battering-ram[1] he cast down fortified walls,
And Thou didst not restrain him.
Because the sons of Jerusalem had defiled the holy things of the Lord,
Had profaned with iniquities the offerings of God.
And I had not long to wait before God showed me the insolent one
Slain on the mountains of Egypt,
Esteemed of less account than the least, on land and sea;
His body, too, borne hither and thither on the billows with much insolence,
With none to bury him, because He had rejected him with dishonor.—Psalm 2:1, 3, 30-31.

Plutarch and other ancient historians corroborate the general truth of the unknown psalmist's picture.

Many of these psalms resemble the canonical psalms in speaking much of sinners and the righteous. The introductory psalm in the canon illustrates this as do many pages of the Gospels. Psalm 10:7 shows an interesting parallel to one of Jesus' beatitudes in Matthew 5:3:

And the pious shall give thanks in the assembly of the people;
And on the poor shall God have mercy in the gladness (?) of Israel.

The Hebrew parallelism[2] here makes pious (holy) and poor synonymous, as often in the Gospels. The powerful truth of this was later seen and lived by Saint Francis of Assisi.

The third and most enlightening thing to be learned from

[1] Josephus tells the same story in Book 14 of his "Antiquities."
[2] Cf. Hawley, "Teaching of the Prophets," page 121f., for a discussion of poetic parallelism.

these psalms is the teaching about the Messiah. The psalms represent the party of the Pharisees who bitterly opposed the combination of royalty and priesthood assumed by the Hasmonæan kings. They held that God is the real sovereign and his earthly representative can be none other than the Messiah. When he comes to reign those like Pompey shall no more enter the Holy City nor shall its altar ever again be desecrated.

Chapter V

The Book of Jubilees, the Apocalypse of Moses

After the Law had quenched the fire of the Prophets, it set about revising traditions to prove that it had really existed from the beginning. Indeed, circumcision was instituted before Abraham's time; the angels bore the sacred sign. So, too, death came before Adam's sin; it fell upon the first to break the Sabbath long before Adam was conscious of sin. In fact, the Law was observed in heaven before the earth was created. The Law was all any Jew or Gentile needed. Such was the task of Jubilees or, as it is also called, Little Genesis. Its author wrote in the time of quiet following the strenuous Maccabean wars. The book covers the period from creation to the exodus from Egypt.

First Day: The Reign of Law from Moses Till the Advent of God.

And it came to pass in the first year of the exodus of the children of Israel out of Egypt, in the third month, on the sixteenth day of the month, that God spake to Moses, saying: "Come up to Me on the Mount, and I will give thee two tables of stone of the law and of the commandment, which I have written, that thou mayst teach them." . . . And Moses was on the Mount forty days and forty nights, and God taught him the earlier and the later history of the division of all the days of the law and of the testimony. . . . "And do thou write down for thyself all these words which I declare unto thee on this mountain, the first and the last, which shall come to pass in all the divisions of the days in the law and in the testimony and in the weeks and the jubilees unto eternity, until I descend and dwell with them throughout eternity." And He said to the angel of the presence: "Write for Moses from the beginning of creation till My sanctuary has been built

among them for all eternity. And the Lord will appear to the eyes of all, and all shall know that I am the God of Israel and the Father of all the children of Jacob, and King on Mount Zion for all eternity. And Zion and Jerusalem will be holy."—Jubilees 1:1, 4, 26-28.

The author supplements Exodus 19:1 by giving exact dates for Moses' ascent of the Mount of God. During the memorable forty days, there is stretched out all history before this time and all that is to come until the end of the world. At an early date the tradition grew up that God gave Moses two revelations, one to be published, the other to be kept hidden, apocryphal. The Apocalypse of Ezra gives it thus: ". . . I held him (Moses) by me many days, and explained to him many marvels, and made known to him the secrets of the times, and showed him the consummation of the periods; and I said to him: Of these words some shalt thou keep secret, and some reveal." This secret apocalypse the author means to be "Jubilees." The writing "for Moses" is done by "the angel of the presence." Jubilees is the first document to declare the angelic mediation of the Law. This, of course, is an apocalyptic development. The prophets had direct communion with God; the apocalyptists received their communication not directly from God himself but through his angels. Paul, in Galatians 3:19, holds this to be true, as did the author of Hebrews 2:2. Stephen earlier affirmed the same thing in his speech before the council. It was the generally accepted view during the time of Jesus and the Apostles. God calls himself Father, as in Jeremiah 31:1 and in the Gospels. In the Messianic age all are to have the honor of seeing God even as Moses saw him. He is to make his home on the rejuvenated earth.

Second Day: How Animals Came to Lose the Power of Speech.

And on that day on which Adam went forth from the Garden, he offered as a sweet savour an offering, frankincense, galbanum, and stacte, and spices in the morning with the rising of the sun from the day when he covered his shame. And on that day was closed the mouth of all beasts, and of cattle, and of birds, and of whatever walks, and of whatever moves, so that they could no longer speak:

for they had all spoken one with another with one lip and one tongue. And He sent out of the Garden of Eden all flesh that was in the Garden of Eden, and all flesh was scattered according to its kinds, and according to its types unto the places which had been created for them. And to Adam alone did he give (the wherewithal) to cover his shame, of all the beasts and the cattle. On this account, it is prescribed on the heavenly tablets as touching all those who know the judgement of the law, that they should cover their shame, and should not uncover themselves as the Gentiles uncover themselves. And on the new moon of the fourth month, Adam and his wife went forth from the Garden of Eden, and they dwelt in the land of Êldâ, in the land of their creation. And Adam called the name of his wife Eve.—3: 27-33.

Jubilees follows Genesis closely through creation and the expulsion from Eden with minor additions, such as: (1) The Sabbath Law was made at creation and observed in heaven with a death penalty for all who broke it. (2) Angels in various ranks were created on the first day. The story continues placing laws at the creation until Adam's expulsion; then the offerings are ordained. Here the old wonder order is broken. In the glorious garden, animals of all kinds spoke the same language as Adam and Eve. In the canonical Genesis only the snake talks, but originally the story went as in Jubilees. Then, too, the snake walked on legs like a man and lost them as part of the curse for his deception. The Jews believed the common language to have been Hebrew, which all men continued to use till the catastrophe at Babel. Other writers, who felt a nationalistic slight, held that Syriac was the mother of all language; others contended for the Greek. The Jews also believed that God created special places for the various types. This would explain the presence of kangaroos in Australia, etc. The "heavenly tables" of the law preserve the original in all cases. Among the heavenly laws is one forbidding any Jew to appear as did the naked Greek athletes. This was important, for as the Jews became hellenized they adopted this practice. The new home of the first pair was Êldâ, *i.e.,* Nativity Land. Here they had been created four months before. The canonical Genesis says the same: "Therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken."

Third Day: The Forgotten Teaching of the Watchers Found Engraved on a Rock.

In the twenty-ninth jubilee, in the first week, in the beginning thereof Arpachshad took to himself a wife and her name was Râsû'ejâ, the daughter of Sûsân, the daughter of Elam, and she bare him a son in the third year in this week, and he called his name Kâinâm. And the son grew, and his father taught him writing, and he went to seek for himself a place where he might seize for himself a city. And he found a writing which former (generations) had carved on the rock, and he read what was thereon, and he transcribed it and sinned owing to it; for it contained the teaching of the Watchers in accordance with which they used to observe the omens of the sun and moon and stars in all the signs of heaven. And he wrote it down and said nothing regarding it; for he was afraid to speak to Noah about it lest he should be angry with him on account of it.—8: 1-4.

The story continues: Adam and Eve had sons and a daughter Awan who married her brother Cain. (At last the old question is solved!) Enoch is born and teaches mankind; the angels of God marry the daughters of men. These angels taught men civilization as the Book of Enoch elaborately described. Their teaching, however, men had forgotten. Through four jubilees, 200 years, their knowledge regarding astronomy had been engraved on a rock. Kainam finds it but fears to tell Noah. The ancient Mesopotamians found great delight in studying the stars during their cloudless nights. The heavens God had created for man's pleasure and profit. They found fascination beyond mere profit, however. The stars, moon, and sun were gradually personified. Psalms of praise were written to them and little by little they came to be worshiped. The Hebrews shared all these interests with the Egyptians, Greeks, and Romans. The study of astrology was traced back to a divine origin. The knowledge came from heaven albeit through the Watchers. The heavenly bodies have never lost their fascination for men. Astronomy of today has been sanctified in the blood of martyrs. The ancient traditions yet hold in the minds of thousands. The fear of science has been bred into the bone through the authority of holy books and by inquisitions. The question is yet pertinent: Shall we learn from the inscriptions of the

ancient Watchers or from the book of the modern scientists? Why should we hesitate to accept God's revelation of his laws as observed by those who watch to-day?

Fourth Day: The Origin of Monotheism.

And in this thirty-ninth jubilee, in the second week in the first year, Terah took to himself a wife, and her name was 'Ednâ, the daughter of 'Abrâm, the daughter of his father's sister. And in the seventh year of this week she bare him a son, and he called his name Abram, by the name of the father of his mother; for he had died before his daughter had conceived a son. And the child began to understand the errors of the earth that all went astray after graven images and after uncleanness, and his father taught him writing, and he was two weeks of years old, and he separated himself from his father, that he might not worship idols with him. And he began to pray to the Creator of all things that He might save him from the errors of the children of men, and that his portion should not fall into error after uncleanness and vileness. And the seed time came for the sowing of seed upon the land, and they all went forth together to protect their seed against the ravens, and Abram went forth with those that went, and the child was a lad of fourteen years. And a cloud of ravens came to devour the seed, and Abram ran to meet them before they settled on the ground, and cried to them before they settled on the ground to devour the seed, and said, "Descend not: return to the place whence ye came," and they proceeded to turn back. . . . And it came to pass in the sixth week, in the seventh year thereof, that Abram said to Terah his father, saying, "Father!" And he said, "Behold, here am I, my son." And he said,

"What help and profit have we from those idols which thou dost worship,
And before which thou dost bow thyself?
For there is no spirit in them,
For they are dumb forms, and a misleading of the heart.
Worship them not:
Worship the God of heaven,
Who causes the rain and the dew to descend on the earth
And does everything upon the earth,
And has created everything by His word,
And all life is from before His face. . . ."—11: 14-19, and 12: 1-4,

According to Jubilees, the Hebrews before the time of Abram were polytheistic idol worshipers. Our knowledge of early Semitic religions bears out the truth of this, as does the Book of Genesis. The latter, however, has been revised by its editors till only a few traces of polytheism exist. The fragment of the "Sons of God" in Genesis 6, together with the plural form of the divine name and the general "let us," as well as the persistent hungering of the people after other gods, all point to the early polytheism. The legend of Abram's sudden intuitive knowledge of monotheism is very old. Another form of it has the flocks of ravens come as a punishment on the people for their idolatry, and the only way to rid the land of them was for Abram to pray to the one God. The Muslim peoples have made much of this legend and hold Abram as the founder of Islam, which they consider the only true monotheistic religion. It is interesting in Palestine today to observe the native Jews, Christians, and Muslims as they contend with one another as to which has the most legitimate claim on Abram. The attempt to convert Terah to monotheism reflects the teaching of Deutero-Isaiah. Here we have a clear case of the message of the martyred prophets who "being dead yet speak." The Law received its monotheism from the prophets beginning with the henotheist Elijah and ending with Deutero-Isaiah. Here we have the effort of the day of the apocalypse to date back this work to Abram centuries before the first Hebrew prophet. Surely the prophets have had a peculiar honor in their own land and among their own kin.

Fifth Day: Abraham Tested Like Job.

And it came to pass in the seventh week, in the first year thereof, in the first month in this jubilee, on the twelfth of this month, there were voices in heaven regarding Abraham, that he was faithful in all that He told him, and that he loved the Lord, and that in every affliction he was faithful. And the prince Mastêmâ came and said before God, "Behold, Abraham loveth Isaac his son, and he delights in him above all things else; bid him offer him as a burnt-offering on the altar, and Thou wilt see if he will do this command, and Thou wilt know if he is faithful in everything wherein Thou dost try him." And the Lord knew that Abraham was faithful in all his afflictions; for He had tried him through his country and with famine,

and had tried him with the wealth of kings, and had tried him again through his wife, when she was torn (from him), and with circumcision; and had tried him through Ishmael and Hagar, his maid-servant, when he sent them away. And in everything wherein He had tried him, he was found faithful, and His soul was not impatient, and he was not slow to act; for he was faithful and a lover of the Lord. . . . And I called to him from heaven, and said unto him: "Abraham, Abraham"; and he was terrified and said: "Behold, (here) am I." And I said unto him: "Lay not thy hand upon the lad, neither do thou anything to him; for now I have shown that thou fearest the Lord, and hast not withheld thy son, thy first-born son, from me." And the prince Mastêmâ was put to shame.—17: 15-18 and 18: 10-12a.

From Abraham's discovery of monotheism Jubilees follows Genesis till we reach the sacrifice of Isaac (Genesis 22), where we find an interesting variation. The canonical account says: "God did tempt Abraham . . ." Jubilees fashions this story after Job. The dogma that God tempts no man (James 1: 13) had come to be believed between the time Genesis 22 had been written and the Maccabean times. Our author deliberately revises Genesis: such an act as the canonical book ascribes to God is unworthy of the great personality whom Jeremiah and the rabbis had begun to call Father. The Talmud tells the story in a manner similar to Jubilees, except that "the prince Mastema" is called Satan. The idea is the same. As a synagog-school boy, Jesus was taught the story according to Jubilees and the Talmud in preference to the Genesis account. The Gospel story of Jesus' temptation follows the rabbinical teaching also. Satan tempts, not God. This was an important step in the development of the Christian idea of God. The rabbis taught that Abraham passed through a series of ten trials: emigration to Palestine, famine, surrounding wealthy kings, Pharaoh's abduction of Sarah, circumcision, loss of Hagar and his son Ishmael, Sarah's being childless, Sarah's death, near-sacrifice of Isaac. In his teaching, Jesus adhered more closely to the rabbis' teaching than to the canonical Genesis. "Ye have heard that it was said by them of old time . . . but I say unto you" practically wiped Genesis from the Gospels. A great deal of the unfruitful discussion about the authority of the Old Testament for present-day Christianity, as well as the con-

flict of Genesis with Science, has been due to our utter disregard for the way in which Jesus used Genesis. To be intelligent on this point, however, we must have some knowledge of the teaching of Jesus' contemporaries and the changes they had already made for him to adopt and complete.

Sixth Day: The Messianic Age and the Perpetual Youth of the Righteous.

And all these shall come on an evil generation, which transgresses on the earth: their works are uncleanness and fornication, and pollution and abominations. Then they shall say: "The days of the forefathers were many (even), unto a thousand years, and were good; but, behold, the days of our life, if a man hath lived many, are three score years and ten, and, if he is strong, four score years, and those evil, and there is no peace in the days of this evil generation." And in that generation the sons shall convict their fathers and their elders of sin and unrighteousness, and of the words of their mouth and the great wickednesses which they perpetrate, and concerning their forsaking the covenant which the Lord made between them and Him, that they should observe and do all His commandments and His ordinances and all His laws, without departing either to the right hand or to the left. For all have done evil, and every mouth speaks iniquity and all their works are an uncleanness and an abomination, and all their ways are pollution, uncleanness and destruction. Behold the earth shall be destroyed on account of all their works, and there shall be no seed of the vine, and no oil; for their works are altogether faithless, and they shall all perish together, beasts and cattle and birds, and all the fish of the sea, on account of the children of men. And they shall strive one with another, the young with the old, and the old with the young, the poor with the rich, the lowly with the great, and the beggar with the prince, on account of the Law and the covenant; for they have forgotten commandment, and covenant, and feasts, and months, and Sabbaths, and jubilees, and all judgements. And they shall stand (with bows and) swords and war to turn them back into the way; but they shall not return until much blood has been shed on the earth, one by another. And those who have escaped shall not return from their wickedness to the way of righteousness, but they shall all exalt themselves to deceit and wealth, that they may each take all that is his neighbor's, and they will name

the great name, but not in truth and righteousness, and they shall defile the holy of holies with their uncleanness and the corruption of their pollution. And a great punishment shall befall the deeds of this generation from the Lord, and He will give them over to the sword and to judgement and to captivity, and to be plundered and devoured. . . .
And in those days the children shall begin to study the laws,
And to seek the commandments,
And to return to the path of righteousness.
And the days shall begin to grow many and increase amongst those children of men
Till their days draw nigh to one thousand years,
And to a greater number of years than (before) was the number of days.
And there shall be no old man
Nor one who is (not) satisfied with his days,
For all shall be (as) children and youths.
And all their days they shall complete and live in peace and in joy,
And there shall be no Satan nor any evil destroyer;
For all their days shall be days of blessing and healing.
And at that time the Lord will heal His servants,
And they shall rise up and see great peace,
And drive out their adversaries.
And the righteous shall see and be thankful,
And rejoice with joy forever and ever,
And shall see all their judgements and all their curses on their enemies.
And their bones shall rest in the earth,
And their spirits shall have much joy,
And they shall know that it is the Lord who executeth judgement,
And shows mercy to hundreds and thousands and to all that love Him.—23: 14-22, 26-31.

This revelation, a copy of the "heavenly tables," is given at the death of Abraham. It outlines the history of the world during the apostasy from the Law, and describes the new age when men shall begin to study the Law from their infancy. Verse 26 comes from the same school of thought as Psalm 1. In the first part of the picture, the author tells us about the Jews who fell victims to the propaganda of Antiochus Epiphanes (cf. the chapter on I Maccabees). "Forsaking the covenant" was the great sin of those who went over

to Hellenic culture. Then follows a wonderful section on war accompanied by the Messianic woes (cf. Matthew 24:6ff.). After the Maccabees and the Syrians had come to a truce, the conflict in Judaism was internal, to turn "back into the way" those who had been faithless to the religion of their fathers. After the civil war had ceased for a time, the people turned to the Law, whence springs newness of life, which eventually passes into the Messianic age long before foretold by Isaiah. The author believes that the normal age of man is a thousand years, which all would have enjoyed had Adam not sinned. "And he (Adam) lacked seventy years of one thousand years; for one thousand years are as one day in the testimony of the heavens and therefore was it written concerning the tree of knowledge: 'On the day that ye eat thereof ye will die.' For this reason he did not complete the years of this day; for he died during it" (4:30). Isaiah shows that this idea was current among the Jews. Chapter 65:17ff. describes the Messianic age in which a man a hundred years old is a mere infant, and nobody shall die before he has "filled his days." Science has now begun to tell us we need not die so young as we do. Perhaps the dream of the seer will yet be revived.

Seventh Day: Moses Rescued From the Plot of Mastema.

And in the sixth year of the third week of the forty-ninth jubilee thou didst depart and dwell (in the land of Midian) five weeks and one year. And thou didst return into Egypt in the second week in the second year in the fiftieth jubilee. And thou thyself knowest what He spake unto thee on Mount Sinai, and what prince Mastêmâ desired to do with thee when thou wast returning into Egypt (on the way when thou didst meet him at the lodging-place). Did he not with all his power seek to slay thee and deliver the Egyptians out of thy hand when he saw that thou wast sent to execute judgement and vengeance on the Egyptians? And I delivered thee out of his hand, and thou didst perform the signs and wonders which thou wast sent to perform in Egypt against Pharaoh, and against all his house, and against his servants and his people.—Jubilees 48:1-4.

And it came to pass by the way of the inn, that the Lord met him, and sought to kill him. Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to

me. So he let him go: then she said, A bloody husband thou art, because of the circumcision.—Exodus 4: 24-26.

Jubilees again follows the outline of the canonical Genesis through the narratives of the patriarchs and Moses. The above shows the important variation. The author has reached the story in Exodus 4 where the Lord, the God of Israel, is represented as playing the rôle of a demon exactly as in the primitive Semitic religions and in some of those of the Gentiles. The writer of Jubilees feels this to be utterly unworthy of God. He deliberately rewrites the account, replacing the God of Israel with Mastema, prince of demons. It is this Mastema who had caused Abraham's trial; it is this Mastema who later in John's Apocalypse is to be chained for a millennium and then utterly defeated. Why did this man feel that that he must revise the idea of God? First, because Judaism must now compete with the culture of the Greeks, to which many of the younger generation had given their assent. He knew these would never turn back to "the Way" unless its God inspired the highest moral values. Second, this man has felt the moral urge of the missionary spirit. Judaism must go out and become the universal religion, but it can do this only by making its God universal. No Gentile nor high-minded Jew could ever be brought to worship a god capable of the acts attributed to him in the story in Exodus 4. It is worthy of note that Jesus in all cases adopts the conception of Jubilees rather than that of Genesis.

STUDY FOR THE WEEK

I

THE BOOK OF JUBILEES, THE APOCALYPSE OF MOSES

This book, which formed part of the library of Jesus, gave him a revision of the canonical Genesis, which led him later in his own teaching to say: "You have heard that it was said by them of old time. . . . But I say to you . . ." Why not? Any teacher in the synagog could (and morally ought to) tell any new revelation which he had heard. Of course, this

open-mindedness on the part of the Jewish Church might easily lead to abuses. In fact, it did in the case of false political Messiahs. Jesus warned against these "blind guides." In the realm of the moral, however, a purer motive, a loftier ideal, a more challenging call to service was commended.

In the years immediately preceding the birth of Jesus the most important religious need was to purify the conception of God. True, the prophets had spent their lives in this task; they had come to martyrs' graves, but in vain. The folk religion clung tenaciously to the stories of the patriarchs and their tribal divinities. The prophets had been too difficult for them to understand, and, again, they had earned the disfavor of the crowd.

Of course, the attempt at revising the narratives of the origins of things and the lives of the patriarchs had been undertaken centuries before by the Elohistic and Priestly writers, but distance had merged the stories together, and nobody cared to worry himself about a critical judgment. The modern case of conflict between science and tradition is identical. Anything that is not understood and apparently contradicts a generally accepted belief is declared by the uninitiated to be harmful. Thus the prophets from Amos to the end were persecuted. Finally, it was made unlawful to prophesy, and the apocalypse ruled supreme. Now all was harmonious with the Law. It must be remembered, however, that many apocalyptists were reformers as real as many of the prophets whom they had succeeded.

II

THE TEACHING OF THE BOOK OF JUBILEES

In the case of Jubilees,[1] the author retells the history of the Jews from Creation to the Exodus, but divides the time into Jubilees, *i.e.*, periods of forty-nine years. In this scheme of history, he puts all the religious and moral development of his time into the dim past. The Law was observed in heaven

[1] This apocalyptic term comes from the Hebrew word meaning ram's horn, because from Leviticus 25:8-17 the Jubilee year was opened by the trumpet of the Jubilee. The mode of reckoning is as follows: A year week is seven years and a jubilee consists of seven year weeks. Sometimes the Jews reckoned a jubilee in round numbers as fifty years.

where the original still exists. Anything which might seem to reflect on the moral nature of God is ascribed to a demonic power. One of the most interesting beliefs of the author is that the Messianic age is to come, not by a sudden intervention of God, but by a gradual evolution, the slow-coming result of strict obedience to the Law. Jesus taught the same thing. He called the Messianic age the Kingdom of God because he tried to free his message from such a misused word as the term Messiah had come to be. But he taught its gradual development like that of the germination and growth of a tiny grain of mustard seed (Matthew 13:31f.). Jesus also connected the ideal society of the Kingdom with the Law and the Prophets as a foundation. He declared that he had come to set neither aside, but to complete both.

One of the fascinating things about Jubilees is its retention of the primitive legends of the Semites. In the beginning man and animals were so closely related that they talked the same language. Josephus who wrote during the lifetime of the apostles firmly believed this. The Jahwist writer in Genesis had never heard any other idea. He narrates at length the speech of a snake which had probably a human form, at least it walked like men before the curse made it go upon its belly. Modern readers who have no historical sense have often considered the "serpent" as some unique creation. But that is not what the Genesis writer meant. Michael Angelo in his Sistine Chapel production tried to account for the facts by giving a boa constrictor a woman's head and so female vocal organs! The remarkable translator of and commentator on Josephus, William Whiston, has this to say: "And I think few of the more perfect kinds of those animals want the organs of speech at this day." Those who really want to understand Genesis should read it along with Jubilees and Josephus.

Another legend of great beauty vindicates the prophets. This is Abraham's discovery of the truth of monotheism. It came about in this way: Terah, Abraham's father, was a farmer and like all agriculturists had much difficulty with birds who came by order of Mastema to eat the seeds he sowed. The son, then about fourteen, was sent to drive away the hungry birds. He found that by calling on the One God he secured help which the many gods were powerless to give. His neighbors and friends, though looking askance at this youthful modernist, engaged him at sowing time. He could not convert his

father, who feared his very religious neighbors. Upon being shown the folly of his religious views by his son, the old man replied: "I also know it, my son, but what shall I do with a people who have made me to serve before them? And if I tell them the truth, they will slay me; for their soul cleaves to them to worship them and honor them. Keep silent, my son, lest they slay thee" (12:6f.). Following this advice, Abraham married, and soon after "rose by night and burned the house of the idols, and he burned all that was in the house, and no man knew it." A later Jewish legend told of Abraham's being thrown like Daniel into a fiery furnace because of his discovery of monotheism. Jubilees also ascribed to Abraham the invention of the seed drill to displace the broadcasting of seed by hand, thus making it more difficult for the birds to find the grain. "And in the first year of the fifth week Abram taught those who made implements for oxen, the artificers in wood, and they made a vessel above the ground, facing the frame of the plough, in order to put the seed thereon, and the seed fell down therefrom upon the share of the plough, and was hidden in the earth, and they no longer feared the ravens" (11:23). The argument for monotheism used in Jubilees is simply the teaching of the prophets put back into the mouth of Abraham.

III

THE RELIGIOUS VALUE OF THE BOOK OF JUBILEES

The religious value of Jubilees far surpasses that of the canonical Genesis. This, of course, is to be expected, since the author lived near New Testament times and incorporated the development in religious ideas into the glorified lives and times of the patriarchs. The more important of these developed ideas are: First, the idea of God. God is Father. He tempts none of His children. "I shall be their Father and they will be My children. And they will all be called children of the Living God" (1:24f.). Canon Charles notes: "The righteous individual is called 'a son of God' first in Jubilees, so far as I am aware." In order to make the view of God consistent, the author purges the Genesis stories of all actions unworthy

of a Father God. These instances we have already studied. Second, Jubilees presents a developed demonology. This evolution began in the canonical Daniel. Demons are of two sorts, benevolent angels and wicked satans. The seducers are children of the angels who married the daughters of men, as narrated in Genesis 6. The Book of Enoch elaborates this in greater detail. The head of the malevolent spirits is Mastema, who takes the place of God in the attempted sacrifice of Isaac, the hardening of the Egyptians' hearts, and the attack on Moses. When the Messianic Kingdom is set up, the demons and their leader will be forever silenced. John's Apocalypse took up this point in the picture of the millennium and after. Third, the teaching of immortality is akin to that of the Greeks, and Enoch. Nothing is said of a materialistic resurrection of the flesh; only the spirit enjoys immortality.

> And their bones will rest in the earth,
> And their spirits will have much joy.—*23*: 31.

Fourth, the Law. Jubilees holds the Law to be the eternal copy of the heavenly decrees given by the angels to men. Paul taught this (Galatians 3: 19), as did the other teachers in the early church (Acts 7: 53). Jesus emphatically declared that he came to fulfil the Law as well as the prophets. From these and other passages studied, it will be clear that the teaching of Jubilees forms a background from which the New Testament naturally grew. Its spirit breathes in the beautiful farewell of Terah as Abraham his son leaves home "to go into the land of Canaan":

May the eternal God make thy path straight,
And the Lord be with thee, and protect thee from all evil,
And grant unto thee grace, mercy and favour before those who see thee,
And may none of the children of men have power over thee to harm thee;
Go in peace.

Chapter VI

Testaments of the Twelve Patriarchs, Apocalypse of the Patriarchs

The Testaments of the Twelve Patriarchs was written in Hebrew about the same time as the Book of Jubilees. Instead of retelling the whole history of the fathers, this writer limited himself to a farewell address by each of the twelve sons of Jacob.[1]

First Day: The Messianic King to Come from Levi.

Therefore, then I say unto you, ye will be jealous against the sons of Levi, and will seek to be exalted over them; but ye shall not be able. For God will avenge them, and ye shall die by an evil death. For to Levi God gave the sovereignty. . . . Therefore I command you to hearken to Levi, because he shall know the law of the Lord, and shall give ordinances for judgement and shall sacrifice for all Israel until the consummation of the times, as the anointed High Priest, of whom the Lord spake. I adjure you by the God of heaven to do truth each one unto his neighbour and to entertain love each for his brother. And draw ye near to Levi in humbleness of heart, that ye may receive a blessing from his mouth. For he shall bless Israel and Judah, because him hath the Lord chosen to be king over all the nation. And bow down before his seed, for on our behalf it will die in wars visible and invisible, and will be among you an eternal king. And Reuben died, having given these commands to his sons. And they placed him in a coffin until they carried him up from Egypt, and buried him in Hebron in the cave where his father was.—Reuben 6: 5-7: 2.

. . . no sin shall be found in him.—Judah 24: 1.

And he shall open the gates of paradise,
And shall remove the threatening sword against Adam.

[1] Cf. Genesis 25:22ff.

And he shall give to the saints to eat from the tree of life,
And the spirit of holiness shall be on them.
—Levi 18: 10-11.

From the time of Isaiah of Jerusalem the current hope had been that an ideal King, the Anointed (Messiah), should come from the tribe of Judah. Deutero-Isaiah had ceased to hold this belief, declaring the Messiah to be none other than Cyrus, the Persian.[1] The author of the Testaments of the Twelve Patriarchs also departed from the orthodox faith, claiming that the Messiah must be of priestly lineage, *i.e.*, of the stock of Levi. This latter belief held sway during the reign of the Maccabean, John Hyrcanus, who combined in himself the offices of king and priest. After the glory of the Maccabean priest-kings passed, however, the older belief that the Messiah should come from Judah revived. The early Church held this view, which is given in the genealogies of the Gospels, which trace Jesus' descent through Joseph, a member of the tribe of Judah. The Testament of Reuben reflects the contention which existed in the years between John Hyrcanus and the birth of Jesus. The author holds that God Himself "will avenge" any tribe which dares to presume upon the divine will of Levi. Judah must yield to Levi "because him hath the Lord chosen to be king over all the nation." The Testaments add a new element: the sinless Messiah shall remove the curse pronounced against Adam. This teaching is of inestimable value for a correct understanding of the New Testament. Jesus, whom the Christians identified with the long-expected Messiah, the author of Hebrews 4: 15 described as did the Testaments; and from the same book Paul drew the text for his entire theme of salvation through the crucified Messiah from the curse of Adam.

Second Day: The Wisdom of the Law is as a Treasure in Heaven.

And now, my children, I command you:
Fear the Lord your God with your whole heart,
And walk in simplicity according to all His law.
And do ye also teach your children letters,
That they may have understanding all their life,
Reading unceasingly the law of God.

[1] Cf. Hawley, "Teaching of the Prophets," page 173f.

For every one that knoweth the law of the Lord shall be honoured,
And shall not be a stranger whithersoever he goeth.
Yea, many friends shall he gain more than his parents,
And many men shall desire to serve him,
And to hear the law from his mouth.
Work righteousness, therefore, my children, upon the earth,
That ye may have (it) as a treasure in heaven.
And sow good things in your souls,
That ye may find them in your life.
But if ye sow evil things,
Ye shall reap every trouble and affliction.
Get wisdom in the fear of God with diligence;
For though there be a leading into captivity,
And cities and lands be destroyed,
And gold and silver and every possession perish,
The wisdom of the wise nought can take away,
Save the blindness of ungodliness, and the callousness (that comes) of sin. **—Levi 13: 1-7.**

This psalm comes from the aged Levi as his heritage to the ages. The wise man, the one who has treasure in heaven, is the one who teaches and follows the law. The Gospel of Matthew 6: 20 cites this passage. The "righteousness" referred to generally means almsgiving, as in Tobit.[1] This idea of righteousness with attendant reward "in heaven" still prevails in the East, and some branches of the Christian Church encourage this as a religious duty. It also forms part of the creed of Islam. The teaching that heaven is a storehouse of good deeds is very old. The later writings of Judaism revived it with renewed emphasis, as did the Gospels. The Apocalypse of Ezra declares "thou hast a treasure of works laid up with the Most High, and it shall not be shewn to thee until the last times." Likewise Enoch (38: 2) makes this notable comparison:

And when the Righteous One shall appear before the eyes of the righteous,
Whose elect works hang upon the Lord of Spirits,
And light shall appear to the righteous and the elect who dwell on the earth,
Where then will be the dwelling of the sinners,

[1] This has been fully discussed in the chapter on Tobit.

And where the resting-place of those who have denied the Lord of Spirits?
It has been good for them if they had not been born.[1]

The judgment day shall reveal what to men of this age is hidden. For this reason it is of the utmost importance that the children be taught. The synagog schools carefully instructed in the Law. Again we meet the type of mind embodied in the First Psalm, "reading unceasingly the law of God." Even though historical facts should be repeated, captivity, destruction of cities, the perishing of every possession, the legalists hold that "the wisdom of the wise" cannot be destroyed. Jesus taught this as he had learned it in the synagog school of Nazareth: "Lay not up for yourselves treasures upon earth where moth and rust corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust corrupt, and where thieves do not break through nor steal."

Third Day: The Teaching of the Prophets Put into the Mouth of Judah.

And now, my children, I say unto you, be not drunk with wine; for wine turneth the mind away from the truth, and inspires the passion of lust, and leadeth the eyes into error. For the spirit of fornication hath wine as a minister to give pleasure to the mind; for these two also take away the mind of man. For if a man drink wine to drunkenness, it disturbeth the mind with filthy thoughts, leading to fornication, and heateth the body to carnal union; and if the occasion of the lust be present, he worketh the sin, and is not ashamed. Such is the inebriated man, my children; for he who is drunken reverenceth no man.—Judah 14: 1-4.

Observe, therefore, my children, the (right) limit in wine; for there are in it four evil spirits—of lust, of hot desire, of profligacy, of filthy lucre—Judah 16: 1.

And wine is a cause both of war and confusion.—Judah 16: 5.

Not until the time of the prophets was there any direct attack made on the drinking of alcohol. Noah "was drunken" at his religious festivities exactly like the Greeks in the cult

[1] Jesus quotes from this verse in Matthew 26:24.

of Dionysius. All ancients believed that "wine revealeth the mysteries of God and men,"[1] and through the fumes of intoxication divine revelations and poetic compositions were supposed to enter the human mind. Hosea, however, flatly contradicted this, saying:

Wine steals away the reason.

As the moral ideal in Israel developed, experience showed the people that wine threatened to destroy the nation's morality. It was the prophets, however, and not the patriarchs who formulated this teaching. It is apocalyptic style which puts the substance of Hosea's contribution into the mouth of Judah; similarly, we have seen the ideal Maccabee's creed put into the mouth of Daniel, an alleged inhabitant of Nebuchadrezzar's court. Paul, almost word for word, quotes Judah. "Don't get drunk with wine wherein is profligacy."[2] "Therefore put to death your members which are on the earth, sexual vice, uncleanness, inordinate appetite, evil desire, and lust, which is idolatry."[3] This is another example of the persecuted prophets, without honor in their own country and day, who, after many generations, being dead yet speak.

Fourth Day: The Two Evils Which Destroy the Soul of Man.

Beware, therefore, my children, of fornication, and the love of money, and hearken to Judah your father.
For these things withdraw you from the law of God,
And blind the inclination of the soul,
And teach arrogance,
And suffer not a man to have compassion upon his neighbour.
They rob his soul of all goodness,
And oppress him with toils and troubles,
And drive away sleep from him,
And devour his flesh.
And he hindereth the sacrifices of God;
And he remembereth not the blessing of God,
He hearkeneth not to a prophet when he speaketh,

[1] Judah 16:4. Judah goes on to tell, to his own hurt, of revealing something "to the Canaanitish woman Bathshua, which God bade me not to reveal."
[2] Ephesians 5:18.
[3] Colossians 3:5.

And resenteth the words of godliness.
For he is a slave to two contrary passions,
And cannot obey God,
Because they have blinded his soul,
And he walketh in the day as in the night.—Judah 18: 2-6.

My children, the love of money leadeth to idolatry; because, when led astray through money, men name as gods those who are not gods, and it causeth him who hath it to fall into madness.—Judah 19: 1.

The earliest codes of the Semites branded sexual immorality as the deadly foe of mankind, and provided suitable punishment (Leviticus 20: 10ff.). The ten commandments preserved the teaching which the Christian Church adopted, with the additional admonition of Paul in I Corinthians 6: 9. From the time of the prophets, an inordinate love of money was also condemned. II Kings 5: 20ff. tells the condemnation pronounced against Gehazi, the grafter, by Elisha. The literary prophets shared this feeling against great wealth. Jesus of Nazareth accepted their teaching and carried it to its logical issue. He and his pupils lived by sharing each with the other. The early Christians adopted communism which worked. The New Testament has only a narrow margin of horrible examples (Acts 4: 32—5: 11). Because of Jesus' teaching on wealth the New Movement grew. He condemned surplus property in no uncertain language; he refused to admit to membership in his party anyone who declined to accept his communistic code (Mark 10: 17). His parable of Lazarus and the rich man (Luke 16: 19ff.), though summarily rejected by many people today, meant to Jesus just as much as his commands about baptism, communion, or missions. It is curious how people otherwise clever put such emphasis on one item and juggle with others. They may be sure they are included among the hypocrites who "strain out the gnat only to swallow a camel." Paul understood Jesus here, declaring that the love of money is the root of all kinds of evil (I Timothy 6: 10). Francis of Assisi, who more nearly embodied the teaching of Jesus than any man since the Apostolic age, condemned any money not used for the kingdom of Christ. The barefooted friars during his lifetime did as much for the degenerated Mediterranean nations as did Paul. It was only when the monasteries became rich that the fire went out of the hearts

of Francis' men. Jesus' declaration that a man "cannot serve God and money" merely echoes his early teaching from the Testament of Judah.

Fifth Day: Issachar, the Type of the Sinless Man.

Behold, therefore, as ye see, I am a hundred and twenty-six years old and am not conscious of committing any sin. Except my wife I have not known any woman. I never committed fornication by the uplifting of my eyes.
I drank not wine, to be led astray thereby;
I coveted not any desirable thing that was my neighbour's.
Guile arose not in my heart;
A lie passed not through my lips.
If any man were in distress I joined my sighs with his,
And I shared my bread with the poor.
I wrought godliness, all my days I kept truth.
I loved the Lord;
Likewise also every man with all my heart.
So do ye also these things, my children,
And every spirit of Beliar shall flee from you,
And no deed of wicked men shall rule over you;
And every wild beast shall ye subdue,
Since ye have with you the God of heaven and earth
(And) walk with men in singleness of heart.
—Issachar 7: 1-7.

To those who wonder whether, when all has been done, they have committed the unpardonable sin, this should be a passage of comfort. Aside from this reason, however, the teaching here is of the utmost importance for all who would understand the requirements laid down for salvation by Jesus and the scriptures before Paul. Note that the requirements presented here are moral tests of character. The sinless person is the one who has maintained a life of sexual purity, temperance, no unlawful desires for another's possessions, sincerity, truthfulness, sympathy,[1] generosity, righteousness, and a love for neighbor equal to that for God. Now this is noble. This, too, is difficult to achieve. Further, this is all that Jesus of Nazareth ever demanded of anybody. As these words are written, the air is heavy with the cannonading of denominational and party religious strife. All that is being said has not the slightest to do with the teaching of Jesus; it is either

[1] Sympathy means that one has suffered a like pain, hence the definition above is as beautiful as it is exact.

about him or concerning the alleged warfare of science and religion. Through all the weary hours of strife no voice is raised asking whether any of these commands are being kept. The issues of life are hopelessly forgotten in the issues of creeds. Let us remember that Jesus had no creed beyond the keeping of the moral law. The creeds about Jesus filtered down as the by-product of Paul's effort to supplant Mithraism and the other religions of the Roman Empire with his plan of salvation. Let us face the issue squarely. If we would honestly call ourselves Christians we must observe the moral requirements of Jesus' Sermon on the Mount (Matthew 5-7), and we must cease the age-old habit of quarreling by loving our neighbor, not trying to make him accept something that to his mind is false.

Sixth Day: The New Jerusalem and the Messianic Peace.

And the saints shall rest in Eden,
And in the New Jerusalem shall the righteous rejoice,
And it shall be unto the glory of God for ever.
And no longer shall Jerusalem endure desolation,
Nor Israel be led captive;
For the Lord shall be in the midst of it (living amongst men),
And the Holy One of Israel shall reign over it (in humility and in poverty; and he who believeth on Him shall reign amongst men in truth).—Dan. 5: 12-13.

The Messiah from Levi shall again restore to the "saints" the primitive state of Eden.

And he shall open the gate of paradise . . .
And he shall give to the saints to eat from the tree of life.
—Levi 18.

The Eden from which Adam was banished becomes the heritage of the Saints, those who keep the Law. The restored paradise is now called "the New Jerusalem." It is the Messianic domain. John's Apocalypse took the phrase and made it a new city descending out of heaven to replace the holy capital of the Jews. In fact, John quotes the passage thus: "And I saw the holy city, the New Jerusalem, coming down

from God out of heaven, ready like a bride dressed for her husband. And I heard a loud voice from the throne saying,

> Behold, God's dwelling place is among men
> And He shall dwell amongst them . . ."

Paul in Galatians 4:26f. uses the same idea, applying "the Jerusalem on high" to the company of those who find more freedom in Christ than in the Jewish Law. Such has been the evolution of a term from primitive Semitic folk religion. The healthy human mind longs for a sinless environment; it believes it can have it only through God. The apocalyptic and prophetic prayer, though differing as to method of accomplishment, is

> Thy kingdom come
> Thy will be done
> On earth . . .

Seventh Day: The Heart of the Sermon on the Mount.

For as love would quicken even the dead, and would call back them that are condemned to die, so hatred would slay the living, and those that had sinned venially it would not suffer to live. For the spirit of hatred worketh together with Satan, through hastiness of spirit, in all things to men's death; but the spirit of love worketh together with the law of God in long-suffering unto the salvation of men. . . . For fearing lest he should offend the Lord, he will not do wrong to any man, even in thought. . . . And now, my children, I exhort you, love ye each one his brother, and put away hatred from your hearts, love one another in deed, and in word, and in the inclination of the soul. . . . Love ye one another from the heart; and if a man sin against thee, speak peaceably to him, and in thy soul hold not guile; and if he repent and confess, forgive him. . . . Put away, therefore, jealousy from your souls, and love one another with uprightness of heart.—Gad 4:6-7; 5:5; 6:1, 3; 7:7.

The roots of the ethical teaching of the Gospels lay ready in the synagog. Jesus came, took them seriously, applied them, and met the usual fate of the prophets. The succeeding generations praised the martyr's code, wrote treatises on it during the week, and ritualized on the holy day. Nor were these

generations innovators. Before the Prophet of Nazareth the generations had done the same. Practically all the Gospel was written in the holy books of the men of ancient days. Jesus' genius lay not in creating new ideas, but in showing men whither these ideas led.

STUDY FOR THE WEEK

I

THE HISTORICAL BACKGROUND OF THE TESTAMENTS

Into the mouths of the dying sons of Israel an unknown author, contemporary with the author of *Jubilees,* has put the heights of Jewish morality together with his views of Messianic bliss in Eden. The Maccabean family ruled now in the person of John Hyrcanus, who had assumed the offices of prophet, priest, and king. This was a period of great literary production. Not only the books already mentioned, but also many canonical psalms, were written during this period. Things went so well in these days of quiet which followed the storm of the attempted Hellenistic conquest that the author of the *Testaments* imitated the great postexilic poet, Deutero-Isaiah, by breaking with the Judaic tradition and boldly affirming his belief in a Levitical Messiah. The last days of Hyrcanus, however, were marred by a bitter conflict with the Pharisees, all of which began in a very innocent way at a feast. Josephus tells the story of the power of the Pharisees, which was so great "over the multitude, that when they say anything against the king or against the high priest, they are presently believed. Now Hyrcanus was a disciple of theirs, and greatly beloved by them. And when he once invited them to a feast, and entertained them very kindly, when he saw them in a good humor, he began to say to them, that they knew he was desirous to be a righteous man, and to do all things whereby he might please God, which was the profession of the Pharisees also. However, he desired, that if they observed him offending in any point, and going out of the right way, they would call him back and correct him. On which occasion they attested to his being entirely virtuous; with which commenda-

tion he was well pleased; but still there was one of his guests there, whose name was Eleazar, a man of an ill temper, and delighting in seditious practices. This man said, 'Since thou desirest to know the truth, if thou wilt be righteous in earnest, lay down the high priesthood, and content thyself with the civil government of the people.' And when he desired to know for what cause he ought to lay down the high priesthood, the other replied, 'We have heard it from old men, that thy mother had been a captive under the reign of Antiochus Epiphanes.' This story was false, and Hyrcanus was provoked against him; and all the Pharisees had a very great indignation against him."

After John's break with the Pharisees, the hope of a Levitical Messiah ceased to inspire any writer. The prophetic teaching of a Messiah from Judah again consoled the disturbed minds of the people.

II

THE TEACHING OF THE TESTAMENTS

We have seen the power of the Pharisees and the manner in which they were accustomed to use it 100 years before the birth of Jesus. Their interference in public and private matters grew bolder as the years passed; their determination to tolerate no opposition led them more and more to use the crowd mind as their subtle weapon. And yet, at their best, the Pharisees made possible the development and preservation of the heights of the Jewish mind, heights of moral and spiritual insight which men today term revelations of God.

The patriarchs tell briefly their outstanding sin or virtue, using this as a text for an exhortation to purity, love, and forgiveness. Jesus' summary of religion, love to God and man, is already present in the mouths of the dying patriarchs. As every boy is a hero worshipper, we may picture Jesus lingering long over the words and admonitions of Dan:

> Love the Lord through all your life,
> And one another with a true heart.

Afterward in the Gospels we hear him saying these same things in his own inimitable way with his usual preface:

"Take heed how you hear," or, "He who has an ear, let him hear." But his generation steadfastly refused to hear.

Likewise, Jesus' severe teaching on forgiveness was not original with him. In the synagog he had read the words of God: "Love ye one another from the heart; and if a man sin against thee, speak peaceably to him, and in thy soul hold not guile; and if he repent and confess, forgive him. . . . But if he be shameless and persisteth in his wrong-doing, even so forgive him from the heart, and leave to God the avenging." A hard teaching this! After the forgiving prayer on the cross none among the sons of men except Stephen is recorded as having practiced it for long years. It proved too much for Paul and Peter. By the time the Apocalypse of John was written, all heaven shared the avenging wrath of the martyrs. Perhaps no one revived this teaching like Francis of Assisi; and men called the Little Brother of the birds mad.

Another point in which the Testaments approach the New Testament is in the revival of the spirit of Servant, who loved the Gentiles enough to give his life to save them. The Book of Jubilees represents the narrow Jewish hatred for all beyond the pale of the chosen people. This spirit kept alive the attitude of the rebellious Jonah, who gladly cried, "Nineveh shall be overthrown." *Jubilees* represents the developed Jonah mind: "for there are many nations and many peoples, and all are His, and over all hath He placed spirits in authority to lead them astray from Him. But over Israel He did not appoint any angel or spirit, for He alone is their ruler. . . ." This is the teaching that prompted orthodox Jews to call Gentiles dogs,[1] and to hate Samaritans. Like Jonah, they considered it absurd to try to save Gentiles, for had God not "placed spirits in authority to lead them astray from Him"? Now Jesus read this and pondered it long. Did it not contradict his hero, Servant? Then he turned to Levi and refreshed his soul in the words of the man who addressed to the author of *Jubilees* these stinging words: "But if ye be darkened through transgressions, what, therefore, will all the Gentiles do living in blindness? Yea, ye shall bring a curse upon our race, because the light of the law which was given for to lighten every man, this ye desire to destroy by teaching commandments contrary to the ordinances of God."

---

[1] Matthew 7:6.

Strong words these! They struck to the heart of the young Nazareth Prophet. In the night watches he passed through many an hour not recorded in the Gospels. But through it all he learned a great lesson, the ability to choose between scriptures. Well had he learned this lesson. The young man of Nazareth knew better than the woman of Eden. "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." This saved him. "Then the devil left him."

Why didn't Jesus argue about Adam and the manner of his creation? Why didn't he debate the story of the sun's standing still "upon Gibeon"? He had learned to value values; he chose between scriptures. But this was a hazardous task to set about when a people held books to be holy. His boldness was great, his daring unsurpassed. He called down bitter scorn, hatred, yes, a death sentence, when he said: "You have heard that it was said by them of old time . . . but I say unto you." But he could do no other. When he talked about Gentiles he chose Servant rather than Jonah, and the Testaments rather than *Jubilees.* "Then came to Jesus scribes and Pharisees . . . saying, Why do your disciples transgress the traditions of the Elders. . . . But he answered and said to them, Why do you transgress the command of God by your tradition?"

Chapter VII

The Book of Enoch

This book is also called First Enoch to differentiate it from "The Secrets of Enoch," which is often called Second Enoch, and it is called Ethiopic Enoch because the manuscript from which our translations are made is in the Ethiopic language. Enoch was edited as were the canonical books. It is divided into five divisions like the Book of Psalms. The first part concerns the origin of evil, and with this we shall begin our study.

First Day: Enoch's Theory for the Origin of Evil.

And it came to pass when the children of men had multiplied that in those days were born unto them beautiful and comely daughters. And the angels, the children of the heaven, saw and lusted after them, and said to one another: "Come, let us choose us wives from among the children of men and beget us children." And Semjâzâ, who was their leader, said unto them: "I fear ye will not indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin." And they all answered him and said: "Let us all swear an oath, and all bind ourselves by mutual imprecations not to abandon this plan but to do this thing." Then sware they all together and bound themselves by mutual imprecations upon it. And they were in all two hundred; who descended in the days of Jared on the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn and bound themselves by mutual imprecations upon it.—Enoch 6: 1-6.

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be a hundred and twenty years. There were giants in the earth in those days;

and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.—Genesis 6: 1-4.

Enoch restates an ancient theory of the origin of evil. Why did not Paul adopt this instead of the Adamic origin? The editor of Genesis put the two together, but included an elaborate account of the latter which he put first, while the former comprises a mere resumé. We have already seen that Ezekiel and Job rejected both theories. Jesus never once referred to either, but Paul deliberately chose Adam and upon him built his doctrine of evil and redemption. It is easy to see why Paul did this when we consider his classical training and his Jewish heritage. In the schools of his native Tarsus he had learned all the lore of the Gentiles, chief of whom were Greeks. The literature of these people abounded in accounts of the union of divine and human beings. Now to the Jewish mind this idea was abhorrent. It could be nothing short of blasphemy against Yahweh and his angels to accuse them of the actions comparable to the Gentile gods. The tradition rightfully remains in Genesis because that is an eclectic book of origins, but no orthodox Jew ever referred to it. Enoch, however, finds this account something to satisfy his own thinking as well as that of the Hellenists at home and abroad. His idea of God allowed this similarity to Greek divinities, but the strict monotheism of Paul never made a compromise. Enoch followed an account which may represent the full form of the editor's story in Genesis. The additions make Semjaza the leader of the divine beings. He, it seems, is held strictly accountable for the misdeeds of his 200 followers. All agree not to depart from their evil plan and after a solemn oath descend on a mount "in the days of Jared." But the latter names are Hebrew puns: Jared means descend, and Hermon a curse.

Second Day: How Man Learned the Arts and Sciences.

And all the others together with them took unto themselves wives, and each chose for himself one, and they began to go in unto them and to defile themselves with them, and they taught them charms and enchantments, and the cutting

of roots, and made them acquainted with plants. And they became pregnant, and they bare great giants, whose height was three thousand ells: Who consumed all the acquisitions of men. And when men could no longer sustain them, The giants turned against them and devoured mankind. And they began to sin against birds, and beasts, and reptiles, and fish, and to devour one another's flesh, and drink the blood. Then the earth laid accusation against the lawless ones. And Azâzêl taught men to make swords, and knives, and shields, and breastplates, and made known to them the metals (of the earth) and the art of working them, and bracelets, and ornaments, and the use of antimony, and the beautifying of the eyelids, and all kinds of costly stones, and all colouring tinctures. And there arose much godlessness, and they committed fornication, and they were led astray, and became corrupt, in all their ways. Semjâzâ taught enchantments and root-cuttings, Armârôs the resolving of enchantments, Barâqîjâl (taught) astrology, Kôkabêl the constellations, Ézêqêêl the knowledge of the clouds, (Araqiêl the signs of the earth, Shamsiêl the signs of the sun), and Sariêl the course of the moon. And as men perished, they cried, and their cry went up to heaven.—Enoch 7 and 8.

And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle. And his brother's name was Jubal: he was the father of all such as handle the harp and organ. And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron: and the sister of Tubal-cain was Naamah.—Genesis 4: 20-22.

After the marriage of mortals and immortals, the new race of semidivine beings learned the manipulation of the arts, crafts, and sciences. The order of these is: magic, the use of medicinal herbs, the construction of defensive and offensive weapons, metal working, the use of cosmetics, and astrology. This corresponds roughly to the advance of civilization through the stone age into the iron. During the stone age, evil had already seized upon man to the extent that he slaughtered his fellows even to the drinking of their blood. This, to primitive man, represented the acme of crime, as the blood typified the immortal soul's relation to the divinity as in the case of Abel's blood crying for vengeance to God (Genesis 4: 10f.). In the iron age immorality added itself in ever worse forms to warfare made more deadly by the introduction of deadlier weapons, and mankind seemed on the verge of destruction. A com-

parison with the Genesis account of the origin of arts and crafts again is in order. For convenience we may arrange them thus.

Genesis	Enoch
Jabal originated nomad civilization.	Semjaza taught magic and medicine.
Jubal founded art of music.	Armaros freed men from enchantments.
Tubal-cain introduced bronze and iron.	Baraqijal founded the art of astrology.
	Kokabel taught the constellations.
	Ezeqeel founded science of clouds.
	Araqiel taught the signs of the earth.
	Shamsiel taught the signs of the sun.
	Sariel taught the signs of the moon.

Enoch's development of civilization is much less in accord with the facts than is Genesis. The former holds that man discovered magic, medicine, astrology, and astronomy. Enoch, however, had Genesis' account before him as well as 700 years of learning. He was by no means ignorant of the real facts. He is interested in different things. To him astrology is all important. The author of the Genesis account knew the nomad heritage of his fathers, their love for and invention of musical instruments, and their finally adopting implements of warfare and household utensils characteristic of the iron age. Both accounts are genuinely interesting and of eternal value in the study of mankind. In another place we shall learn the ideas of the Greeks which paralleled those of the Hebrews.

Third Day: The Preexistent Son of Man. The Parables.

And in that place I saw the fountain of righteousness
Which was inexhaustible:
And around it were many fountains of wisdom:
And all the thirsty drank of them,
And were filled with wisdom,

And their dwellings were with the righteous and holy and elect.
And at that hour that Son of Man was named
In the presence of the Lord of Spirits.
And his name before the Head of Days.
Yea, before the sun and the signs were created,
Before the stars of the heaven were made,
His name was named before the Lord of Spirits.
He shall be a staff to the righteous whereon to stay themselves and not fall,
And he shall be the light of the Gentiles,
And the hope of those who are troubled of heart.
All who dwell on earth shall fall down and worship before him,
And will praise and bless and celebrate with song the Lord of Spirits.
And for this reason hath he been chosen and hidden before Him,
Before the creation of the world and for evermore.
—Enoch 48: 1-6.

In the beginning was the Logos, and the Logos was with God and the Logos was divine.—John 1: 1.

The parables of Enoch (Chapters 37-71) are, in reality, apocalyptic revelations. The title "parable" has been applied to these revelations in the same sense as it was to Job 27: 1. It means an elaborate discourse. In the parables, Enoch tells of the Son of Man, or the Messiah, for the term has now come to have this meaning. This passage is of extremely great value for us, as it tells us what the Jewish thought was about 200 years before the Gospel of John was written. Enoch teaches the preëxistence of the Son of Man exactly as does John's Gospel of the Logos, a Hellenic term which John uses for his identification of Jesus with Son of Man, Messiah. We can see how far the name has traveled from Psalm 8 and Ezekiel, where it meant human being. From Ezekiel to Enoch is a long way, but the very name would have meant nothing to the Christian Church had not the Synoptic Gospels taken it over and applied it to Jesus, and John's Gospel completed the sequence by applying to Jesus the attributes of the ages. "And he shall be the light of the Gentiles" comes from the biography of Servant,[1] the most important life next to Jesus'. After the

[1] Cf. Hawley, "Teaching of the Prophets," Chapter 13.

crucifixion the disciples taught Messiahship as Servantship. The aged Simeon applied this to the young Jesus on the eighth day (Luke 2:32). Enoch calls God both Lord of Spirits and Head of Days. These terms attempted to relieve the speaker from pronouncing the Divine Name lest it be taken "in vain." The same effort is found repeatedly in the Gospels. The Son of Man is the "stay" of the righteous. He gives them water of wisdom to drink, and their dwellings are with the holy and elect. In his discourse to the woman of Samaria, the Master refers to the waters and in the farewell to his disciples he reminds them of the dwellings in his father's house. These references were at once obvious to his hearers; they had read and heard the Book of Enoch from childhood. The Gospels, especially John's, should put on an added beauty for us when we know the books Jesus loved and quoted. Enoch was part of his Scripture, and he reminded his hearers often that they "search the Scriptures."

Fourth Day: The Translation of Enoch, the Discoverer of Faith.

And it came to pass after this that his name during his lifetime was raised aloft to that Son of Man and to the Lord of Spirits from amongst those who dwell on the earth. And he was raised aloft on the chariots of the spirit and his name vanished among them. And from that day I was no longer numbered amongst them: and he set me between the two winds, between the North and the West, where the angels took the cords to measure for me the place for the elect and righteous. And there I saw the first fathers and the righteous who from the beginning dwell in that place.—Enoch 70.

And Enoch lived sixty and five years, and begat Methuselah: And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: And all the days of Enoch were three hundred sixty and five years: and Enoch walked with God: and he was not; for God took him.—Genesis 5:21-24.

The story of Enoch puts him among the greatest of the sons of men. His genealogy numbered many days. Jared, his father, and his son, Methuselah, both received renown for longevity. Enoch never died. As a contemporary of Adam he knew the beginnings of all things. The ancients credited him with the invention of the study of astronomy. For this reason

the editor added so many astronomical sections in his book. Others held him to be identical with the Greek Atlas, who supported the world itself. To the Hebrews, Enoch succeeded where Adam fell. He "walked with God," while the husband of Eve "hid" himself for shame from the divine presence. The author of the Epistle to the Hebrews placed him among the roster of the saints. "By faith Enoch was translated that he might not see death; and he was not found because God had translated him; also before his translation he had this testimony, that he pleased God" (11:5). Abraham, in reality, was not the great discoverer of faith. Again, to the author of Jude, Enoch was inspired scripture. Verses 14-15 follow Enoch thus:

Jude 14-15	Enoch 1:9
Behold the Lord cometh with ten thousands of his holy ones to execute judgement upon all . . . and to convict all the ungodly of all their deeds of ungodliness which they have ungodly committed, and of all the hard things which ungodly sinners said about him.	And behold! He cometh with ten thousands of His holy ones To execute judgement upon all, And to destroy all the ungodly: And to convict all flesh Of all the works of their ungodliness which they have ungodly committed, And of all the hard things which ungodly sinners have spoken against him.

The whole purpose of the Hebrew account is to contrast Enoch with Adam. The former pleased God and retained the original immortality with which men were endowed; the latter disobeyed and as a result died. The translation of Enoch was not a miracle to the Genesis narrator, it was the natural result of an obedient life. As such, the early church held him to be a prophet. It would have saved theology from much warfare with science and added to it no additional miracles if Paul had selected Enoch as a type rather than Adam. But we must have extraordinary faith in the original nature of mankind not to see the Adamic heredity in everyday life. Certainly, a perusal of any American newspaper would lead us to think that the descendants of Enoch had all perished in the flood.

Fifth Day: Enoch Rejects the Doctrine of Original Sin.

**And now I swear unto you, to the wise and to the foolish,
For ye shall have manifold experiences on the earth.
For ye men shall put on more adornments than a woman,
And coloured garments more than a virgin:
In royalty and in grandeur and in power,
And in silver and in gold and in purple,
And in splendour and in food they shall be poured out as water.
Therefore they shall be wanting in doctrine and wisdom,
And they shall perish thereby together with their possessions;
And with all their glory and their splendour,
And in shame and in slaughter and in great destitution,
Their spirits shall be cast into the furnace of fire.
I have sworn unto you, ye sinners, as a mountain has not become a slave,
And a hill does not become the handmaid of a woman,
Even so sin has not been sent upon the earth,
But man of himself has created it,
And under a great curse shall they fall who commit it.
And barrenness has not been given to the woman,
But on account of the deeds of her own hands she dies without children.
I have sworn unto you, ye sinners, by the Holy Great One,
That all your evil deeds are revealed in the heavens,
And that none of your deeds of oppression are covered and hidden.
And do not think in your spirit nor say in your heart that ye do not know and that ye do not see that every sin is every day recorded in heaven in the presence of the Most High. From henceforth ye know that all your oppression wherewith ye oppress is written down every day till the day of your judgement.—Enoch 98: 1-8.**

It is interesting to learn that silly foibles began neither yesterday nor with our generation. The author denounces the softness of a vaunted civilization in which men turn government and office into royal colors, fine raiment, and money. An oriental monarchy no less than an ignorant democracy lends itself well to the picture. Then as now the public servants shouted their loyalty "in grandeur" of colors. Think of present-day national colors adorning the altar of a church and two city blocks away waving over the door of a grafter;

or, again, they cover the casket of a hero while not a mile away they decorate a brothel. Such have been ever "the manifold experiences on the earth." How foolish it all is. The author points out the end of it all. Like water poured upon the ground, they shall be found no more. It is a law of nature; unless we excel Egypt morally, we shall go as Egypt went. Enoch declares for "the furnace of fire." He then turns to the origin of all evil, declaring it a human creation. It is an invention of man. How thoroughly he repudiated the idea of original depravity. Each man who commits sin shall suffer his own curse. The childless woman (the severest earthly curse for an oriental woman) is an example of the result of sin. Then, too, there is no escaping the all-seeing eye of God, the Holy Great One. All "evil deeds are revealed in the heavens" to await the day of judgment. We ought to read Psalm 73 in this connection. It is the old, old question:

> How doth God know?
> Is there knowledge in the Most High?

Enoch tells them that they can claim no excuse from the day his book was published. They have been told. Every day, every sin is recorded in heaven. Jesus believed this very thing; God observes all the deeds of his children. "Thy Father who seeth in secret shall reward thee openly."

Sixth Day: The Five Woes of Enoch Echoed in the Gospel.

Woe to you who spread evil to your neighbours;
For you shall be slain in Sheol.
Woe to you who make deceitful and false measures,
And (to them) who cause bitterness on the earth;
For they shall thereby be utterly consumed.
Woe to you who build your houses through the grievous toil of others,
And all their building materials are the bricks and stones of sin;
I tell you ye shall have no peace.
Woe to them who reject the measure and eternal heritage of their fathers
And whose souls follow after idols;
For they shall have no rest.
Woe to them who work unrighteousness and help oppression,

And slay their neighbors until the day of the great judgement. —Enoch 99: 11-15.

Woe unto thee, Chorazin! Woe unto thee, Bethsaida! Woe unto you that are rich! Woe unto you, when all men shall speak well of you! etc., etc.—Jesus.

How prone are modern portrait painters of Jesus to pass over his "woes." He was the Good Shepherd; but he was also the Lion. A deluge of pictures of Jesus meets us today: He is the mystic, the man of the small town, the original advertising business man, the healer, the socialist, the carpenter. We should be surprised if we really knew him. Jesus is being incarnated daily in the images of men and women who see in him what they want. Why did he pronounce curses upon the rich? For the very reason that many do today. Why did he curse Chorazin? Look at New York and Paris and Berlin and the rest. Why did he curse all dishonest persons? Because nobody can please everybody unless he shares in everyone's character. Suppose that all men had spoken well of Jesus. Most famous men have won fame through the attacks of their enemies. At any rate, Jesus learned in Sabbath school the "woes" of Enoch; he used them in his day. To whom are the Enoch woes addressed? The man who does evil to his neighbor, the grafter, the one who underpays his help, the one who forsakes the religion of the prophets, all oppressors. "These shall surely die!" Each generation breeds more. They are with us like the poor; the two sets beget each other. Don't you think that Jesus would violently curse the greater part of our social fabric today? What would he say about the exploitation of China; of little children; of ignorant "mill hands"? How would he congratulate those who bleed the public through a corner on some commodity and then give large sums of money for charity? What would he think of the "society" and the "slum" of our great cities? Jesus was a pupil of Enoch. Both were serious men and dead in earnest. What do you think of them?

Seventh Day: The Final Judgment on the Just and the Unjust.

Now, therefore, I swear to you, the righteous, by the glory of the Great and Honoured and Mighty One in dominion, and by His greatness I swear to you.

I know a mystery
And have read the heavenly tablets,
And have seen the holy books,
And have found written therein and inscribed regarding them:
That all goodness and joy and glory are prepared for them,
And written down for the spirits of those who have died in righteousness,
And that manifold good shall be given to you in recompense for your labours,
And that your lot is abundantly beyond the lot of the living.
And the spirits of you who have died in righteousness shall live and rejoice,
And their spirits shall not perish, nor their memorial from before the face of the Great One
Unto all the generations of the world: wherefore no longer fear their contumely.
Woe to you, ye sinners, when ye have died,
If ye die in the wealth of your sins;
And those who are like you say regarding you:
"Blessed are the sinners: they have seen all their days.
And now they have died in prosperity and in wealth,
And have not seen tribulation or murder in their life;
And they have died in honour,
And judgement has not been executed on them during their life."
Know ye, that their souls will be made to descend into Sheol
And they shall be wretched in their great tribulation.
And into darkness and chains and a burning flame where there is grievous judgement shall your spirits enter;
And the great judgement shall be for all the generations of the world.
Woe to you, for ye shall have no peace.—Enoch 103: 1-8.

Jesus gave a teaching identical with Enoch's. There is to be a day on which all the world will be divided into two groups, the righteous and the unrighteous. On this day all will receive a due recompense. If this were not so, the universe would be the most dishonest concern either a god or a devil could devise. Enoch bases his teaching on "the heavenly tablets" and "the holy book." The Ancients generally believed their sacred writings were divinely inspired by God. The original, therefore, was inscribed in heaven. Theologians in our own day base their inspiration arguments on the originals. The idea is the same. Muhammedan theologians agree. Jesus based his teaching on the Law and the Prophets. Enoch teaches a

spiritual life after death. This existence with God is shared in by all who have fulfilled the moral requirement. The wicked, on the other hand, "shall be wretched in their great tribulation" in Sheol, the abode of those denied the presence of God. This life also is to be spiritual, the disembodied spirits entering into "a burning flame." This is the first time that Sheol is associated with fire. The land of the dead has changed much since the days of Homer and the unknown author of the "Descent of Ishtar." It is now ready to appear in the New Testament as the Gehenna of fire. Jesus gave a parabolic picture of Enoch's teaching in Luke 16: 19-25. Why should not we with Jude and Jesus include Enoch in our Bible?

STUDY FOR THE WEEK

The final edition of Enoch divides the book into five sections usually dated as follows:

Chapters 1-36, probably before 170 B.C.
Chapters 37-71, the parables, 94-64 B.C.
Chapters 72-82, "book of celestial physics," some time B.C.
Chapters 83-90, support for the Maccabees, 166-161 B.C.
Chapters 91-108, the teachings of the Pharisees, 94-78 B.C.

I

THE APOCALYPSE OF ENOCH

This book, far more important than the canonical Daniel, influenced the New Testament equally with the prophets. In fact, Jesus and all the New Testament authors considered it *scripture* in the same sense as the Christian Church regards the Bible. Jude quotes it by name and verse, calling Enoch a prophet in the same sense as the Apocalypse of John calls John a prophet. This is in keeping with the ancient practice of giving the title "prophet" to apocalyptic writers much as we loosely use the term today. One of the many regrettable tragedies connected with the making of the canon was the omission of Enoch. It is much nearer the New Testament in teaching and in spirit than Daniel, and historically far

more important than Leviticus; its poetry far surpasses Lamentations, and its religious value is incomparably greater than Esther. It must be remembered, however, that canons were made by religious assemblies, and the ways of these convocations are known to us all. What we must learn is that the omission of a book from the canon is no reason why we should not love and study it. Paul was not writing of our Bible alone when he reminded Timothy that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." When these words were written, the Bible as we know it today was not yet complete. Most of the New Testament had not at that time been written; the Old Testament included all Hebrew and Jewish writings. "All Scripture," including Apocrypha and Pseudepigrapha, "is given by inspiration of God." That is what the apostle said. We have no criterion which shall permit us to say he made a false statement. Till about the year 400 Church Fathers and Apologists treated Enoch exactly as they did other scripture. Jerome and Augustine began their censorship at this time and eventually the church began to confine its attention to a narrower group of books. The result was the gradual loss of important manuscripts. For nearly 1,300 years the Enoch Scriptures slept in musty monasteries. In 1773 an Ethiopic version of the book was brought into Europe from Abyssinia, where Christianity was introduced during the fourth century. Upon the introduction of Christianity the scripture at that time, including Enoch, was immediately translated into Ethiopic (Geez) and so preserved for us. Until recent years few scholars knew Ethiopic, and so the book again was kept waiting.

II

THE AUTHORS OF THE ENOCH SCRIPTURES

Exactly like the Book of Isaiah, Enoch is a composite work, though not extending over so long a period as Isaiah. The chief author, following the apocalyptic style, calls himself Enoch, the seventh from Adam, that being at the time

the most famous religious name of antiquity not already appropriated. One of the authors associated with his pen the name Noah and recounts legendary material, enlarging on the Genesis story of the great survivor of the Flood. Noah was the great-grandson of Enoch. The different writers employed various forms of literary elements. We have prose and poetry, parable and fable, narration and description. One writer attempts a scientific treatise on the stars, a good example of early astronomy. As in the Book of Daniel, part of Enoch was originally written in Aramaic and part in Hebrew. The originals have been lost, and the best manuscripts we have today are Ethiopic.

III

ENOCH AND THE NEW TESTAMENT

All of the most important subjects dealt with in the New Testament are treated in Enoch. Certain portions of the former are directly dependent, even in phraseology, on the latter.

Our ideas of Messiah (Christ), aside from the personality of Jesus, are identical with those of Enoch. In fact, the only original portions of the New Testament are those words of Jesus which his immediate followers found impossible to identify with conceptions already at hand. He was identified with the Jewish Messiah, his reign of God with the Messianic kingdom, his eternal life with the resurrection of the dead, and his unclean spirits with the demons of the popular folk religion. It is true that Jesus used the concepts of his time. How else could the common people have understood him? On the other hand, he studiously avoided certain popular beliefs of his age. Noticeable among these is the belief in original sin which was held in two forms. One was the Adamic theory and the other the doctrine of Enoch that evil came from fallen angels. Jesus never once referred to either of these beliefs.

All of the titles messianically used and afterward applied to Jesus come directly from Enoch. They are: Christ and Son of Man in a supernatural sense, the Elect, the Anointed (a variant of Christ). Likewise the kingdom of the Messiah

as understood by the disciples was to be a form of life on this earth. The teaching of the resurrection of the body passed from a local rising in Daniel to the general resurrection in Enoch which later appears in the Gospels and Paul. "And in those days shall the earth also give back that which has been entrusted to it, And Sheol also shall give back that which it has received, And hell shall give back that which it owes" (51:1). In Enoch we have punishment by fire, hell fire, where evil shall abide. "And on the day of the great judgement he shall be cast into the fire. . . . In those days they shall be led off to the abyss of fire: (and) to the torment and the prison in which they shall be confined forever" (10:6, 13). We need but compare Matthew 25:41, "Depart from me, you accursed men, into eternal fire which has been prepared for the Devil and his angels," to see how Jesus quoted and agreed with Enoch's teaching. Even though many people dislike to accept hell fire as a part of their belief, they ought not to overlook the fact that Jesus, like Enoch, taught it.

Another item of the Gospels has caused many people serious questioning, *viz.,* evil spirits. What are they? What is their origin? Enoch answers more fully than the Gospels, which merely take them for granted, thinking all readers are familiar with Enoch. "From the days of the slaughter and destruction and death of the giants, from the souls of whose flesh the spirits, having gone forth, shall destroy without incurring judgement—thus shall they destroy until the day of the consummation, the great judgement in which the age shall be consummated, over the Watchers and the godless, yea, shall be wholly consummated" (16:1). II Peter quotes Enoch as follows: "For if God spared not angels when they sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgement . . ." (2:4). Let us go back to Genesis 6, the chapter which must always be kept in mind for studying Enoch. The giants were the children of adultery between angels and mortal women. The evil spirits, demons, were the children of the giants and lived on earth, preferably in men, causing sickness and other disorder until the judgment day. These evil spirits conversed with Jesus and rebuked him when he drove them from their homes. On one occasion Jesus met in Gerasa two men who had evil spirits living in them. The spirits recognized him,

since they were related to heavenly beings through their grandfathers, and said: "What have we to do with you, Jesus, God's Son? Have you come here to torment us before our time?" *i.e.,* before the judgment day (Matthew 8:29). The Gospels are full of such passages.

IV

ENOCH AND ÆSCHYLUS

A book as instructive as interesting will some day be written comparing ancient Hebrew beliefs with those of the ancient Greeks. On the present occasion, let us look at the origin of human achievement in Enoch and Æschylus. When did primitive man begin to use fire to cook his food? How did he learn that fire could be his friend, that he could tame that wild lightning which meant death to all it struck? Who taught him to make defensive weapons, to tan skins to cover his body, to devise cunning instruments on which he could imitate the music of the birds, and the wind in the trees? The Hebrews believed that knowledge was a jealously guarded attribute of the Divinity; so did the Greeks. Both peoples hoped to become holy by acquiring this knowledge, but feared the terrible divine wrath of Heaven.

The Hebrews had two legends of the way in which man came to learn civilization. One was the old Semitic legend of Adam's and Eve's collusion with the talking snake. This ended in bitter toil, privation, suffering; man has not evolved from it yet. The other legend told of the unlawful descent to earth of divine beings who acted as teachers to men. This is Enoch's version.

The origin of the first of these lies back in Mesopotamia. The earliest dwellers between the two rivers told this story to their children before the Greeks had come into Europe. It is very old and probably its earliest form was as polytheistic as anything the Greeks ever said. The second legend, Enoch's, is not confined to Semitic narrators and may have had an Aryan origin, since it is closely akin to the Greek version of Æschylus.

The relation between Enoch and Æschylus is interesting for a knowledge of the history of religion. Their accounts

are, in the main, identical. The literary development is as follows: Jahwist's abridgment to omit polytheistic elements about 850 B.C. Æschylus' version in "Prometheus Bound," about 450 B.C. Enoch's version about 170 B.C. The main differences are due to inherent dissimilarities in the Greek and Jewish religions.

ÆSCHYLUS	ENOCH
Thoroughly polytheistic. The gods are jealous of their difference from men.	Monotheistic. The divine beings are no longer gods but angels.
Prometheus steals fire, "the teacher of all arts to men," from Zeus and brings it to earth because of his "too great love for mortal men."	Angels lust after beautiful mortal women. Semjaza, leader of the angels, tells them of their scheme and the attendant punishment. They act knowingly and willingly.
Zeus, head of the gods, punishes Prometheus eternally because he has given men knowledge to make them godlike.	The archangels tell the "God of gods" what the angels have done. God sends word to Noah of his purpose to punish mankind.
Titans, "sons of Heaven and Earth," thus related to Prometheus, sought to gain the universal power.	Giants, sons of angels and mortals, fill the earth with blood and unrighteousness.
Zeus purposed "utterly to crush the race of mortal men," then Prometheus came to their rescue because he loved men better than himself. Prometheus knew the full consequences of his act which to Zeus was sin: "Yes, willingly, willingly I sinned . . . Helping men I found trouble for myself." The other gods take sides and some come to Scythia, where Prometheus, chained to a rock, laments that Zeus had not hurled him to the lowest	Raphael is commanded to bind Semjaza and Azazel, leaders of the fallen angels, "hand and foot" and cast them out into darkness under rocks and crags, in the valleys of the earth. These, together with all who shared the sin, must be punished till the judgment day. The fallen angels, also called Watchers, taught men the elements of civilization and because of "this their knowledge they are perishing." God now sends Uriel to Noah to tell

realm of the dead. Prometheus founded the art of medicine, prophecy, omens, and told men which sacrifices were pleasing to the gods, and taught the use of metals.

him "the end that is approaching: that the whole earth will be destroyed, and a deluge is about to come upon the whole earth, and will destroy all that is on it. And now instruct him that he may escape and his seed may be preserved for all the generations of the world."

Chapter VIII

The Syriac Apocalypse of Baruch

This apocalypse, one of the most essential for an historical understanding of the background out of which the New Testament came, was written contemporarily with the Gospels under the name of Jeremiah's devoted disciple and secretary, Baruch. The book begins with a description of the events at the destruction of Jerusalem by the Chaldeans in 586 B.C.

First Day: Judah's Sin Results in Suffering Which God Uses for the Betterment of the Gentiles.

And it came to pass in the twenty-fifth year of Jeconiah, king of Judah, that the word of the Lord came to Baruch, the son of Neriah, and said to him: "Hast thou seen all that this people are doing to Me, that the evils which these two tribes which remained have done are greater than (those of) the ten tribes which were carried away captive? For the former tribes were forced by their kings to commit sin, but these two of themselves have been forcing and compelling their kings to commit sin. For this reason, behold I bring evil upon this city, and upon its inhabitants, and it shall be removed from before Me for a time, and I will scatter this people among the Gentiles that they may do good to the Gentiles. And my people shall be chastened, and the time shall come when they will seek for the prosperity of their times." . . . And it came to pass on the morrow that, lo! the army of the Chaldees surrounded the city, and at the time of the evening I, Baruch, left the people, and I went forth and stood by the oak. And I was grieving over Zion, and lamenting over the captivity which had come upon the people. And, lo! suddenly a strong spirit raised me, and bore me aloft over the wall of Jerusalem. And I beheld, and lo! four angels standing at the four corners of the city, each of them holding a torch of fire in his hands. And another angel began to descend from heaven, and said unto them: "Hold your lamps, and

do not light them till I tell you. For I am first sent to speak a word to the earth, and to place in it what the Lord the Most High has commanded me." . . . And after these things I heard that angel saying unto those angels who held the lamps: "Destroy, therefore, and overthrow its wall to its foundations, lest the enemy should boast and say:

'We have overthrown the wall of Zion,
And we have burnt the place of the mighty God.'"
—1:1-5; 6:1-6; 7:1.

The message to Baruch repeats the idea found in Manasseh's prayer. It is Judah's sin which results in national destruction, exile, and suffering. The two tribes of the South in reality have excelled in wickedness their northern brothers. But their punishment is a peculiar kind, it is vicarious, its purpose is "that they may do good to the Gentiles." The author is a disciple of Deutero-Isaiah and Servant.[1] The next day a second revelation comes as to the Chaldeans. This apocalyptic style has Baruch lifted by the Spirit over the wall of the city; then comes the vision of the angels. Only seemingly do the soldiers of Nebuchadrezzar conquer the city; in reality the angels of the Lord bring upon it destruction. This is done to prevent the Chaldeans from boasting over the Jews. The plan of God is furthered by the Chaldeans in the same manner that Deutero-Isaiah conceived the Messiahship of Cyrus. They are his tools; he uses them in his continuous creation, history. The author lived more than 656 years after the fall of Jerusalem to the Chaldeans, and he is not always careful to verify his writing. He has the catastrophe happen "in the twenty-fifth year of Jeconiah, king of Judah," but II Kings 25 tells us that it occurred during the reign of Zedekiah.[2] Jeconiah had been carried exile in an attack on Jerusalem eleven years before (II Kings 24) after reigning only three months. He has Jeremiah accompany the people to Chaldea, but Jeremiah 40:6 tells us that he refused to leave his native land, asked for the release of Baruch, and that the two lived at Mizpah overlooking the ruins. The author is not interested in details

[1] Hawley, "Teaching of the Prophets," Chapters 12-13.
[2] In 8:5 the author (or perhaps the editor) has corrected the statement to read "And they led the people away captive, and slew some of them, and bound Zedekiah the king, and sent him to the king of Babylon."

of historical events; he is interested only in working out a philosophy of life which can survive hard and bitter experiences.

Second Day: Baruch's Lament.

Moreover, I, Baruch, say this against thee, Babylon:
"If thou hadst prospered,
And Zion had dwelt in her glory,
Yet the grief to us had been great
That thou shouldst be equal to Zion.
But now, lo! the grief is infinite,
And the lamentation measureless,
For lo! thou art prospered
And Zion desolate.
Who will be judge regarding these things?
Or to whom shall we complain regarding that which has befallen us?
O Lord, how hast Thou borne (it)?
Our fathers went to rest without grief,
And lo! the righteous sleep in the earth in tranquillity;
For they knew not this anguish,
Nor yet had they heard of that which had befallen us.
Wouldst that thou hadst ears, O earth,
And that thou hadst a heart, O dust:
That ye might go and announce in Sheol,
And say to the dead:
'Blessed are ye more than we who live.'"—11:1-7.

The problem of suffering dates from the first rational thought about creation. The prophets wrestled with the difficulty of the apparent prosperity of the wicked and the belief that God is righteous. The same question goes about in the minds of people today. The poem given here reveals not only the old perplexity but also the bitter hatred which the Jews had for their Mesopotamian cousins. Originally, all came from the same cradle, but circumstances altered them; militarism flourished in one section, while another division produced only quarreling clans impotent in the face of a great power. We need only refer to Zephaniah, Nahum, and Jonah[1] to feel how the Jews regarded everything in Mesopotamia. With uncommon frankness, Baruch voices the popular mind. Judah could be happy only when her enemy

[1] Cf. Hawley, "Teaching of the Prophets," pages 111, 143, 212f.

lay crushed, Babylonian prosperity meant Judean grief, "a great grief to us." But, too terrible to relate, misery infinite, Chaldea has actually conquered Zion. Who can account for such things? Is God just to his chosen ones? Is he the Good Shepherd? Shall the answer be agnosticism or suicide? Is there one higher than God, a last appeal? No. O Lord, why did you permit it?[1] Baruch can only believe that the dead are happy. Then why be born? At least, we are not to blame for that! The beautiful apostrophe to Sheol, the home of the dead, is exceedingly touching. This desire for communication between Sheol and the earth comes again in the account of Lazarus and the rich man in Luke 16:26-31 and in I Peter 3:19. Hades is the Greek form for the Hebrew Sheol. In the account in Luke and I Peter the home of the dead is moralized, *i.e.*, the just are happy, the wicked in torment. Baruch speaks only of the righteous. Originally, all ancient peoples, including the Hebrews, believed that the *unseen world* (Hades, Sheol) received the dead, who continued their earthly occupations much as on earth.

Read Odyssey Book XI for the Greek view; the Descent of Ishtar to Sheol for the Babylonian; Ecclesiastes 9:2-7, Isaiah 14:4 ff., for the earlier Hebrew idea; and Isaiah 24-27 and Daniel 12:1 ff., for the later Hebrew. Many books dealing with the Egyptian belief have lately been written, inspired largely by the findings of Tutankhamen's tomb.

Third Day: The Origin of Sin.

And He answered and said unto me: "Why therefore art thou troubled about that which thou knowest not, and why art thou ill at ease about things in which thou art ignorant? For as thou hast not forgotten the people who now are and those who have passed away, so I remember those who are appointed to come. Because when Adam sinned and death was decreed against those who should be born, then the multitude of those who should be born was numbered, and for that number a place was prepared where the living might dwell and the dead might be guarded. Before therefore, the number aforesaid is fulfilled, the creature will not live again [for My spirit is the creator of life], and Sheol will receive the dead. And

[1] How often the same question was uttered during the last war! It is likely to continue to be asked.

again it is given to thee to hear what things are to come after these times. For truly My redemption has drawn nigh, and is not far distant as aforetime."—23: 2-7.

Baruch is chided because of his desire to know the unknowable. Life, death, the end of the world, and the origin of evil have troubled all men. Generations have speculated only to have later generations revise their decisions to continue their quandaries. But, why be troubled and disquieted about the things we cannot know? The future and the destiny of mankind God alone knows; even experience has taught us exceedingly little.

"My times be in thy hand."

Matthew's Gospel (16: 1 ff.) reports Jesus as upbraiding the Pharisees and Sadduccees and leaving them in disgust because of their demand for a *sign*. Yet the New Testament as well as Baruch teaches that God commands the world which he has created. Matthew 10: 30 (Luke 12: 7) tells us that the concern of God extends even to the numbering of the hairs of his children's heads. His care provides also for the animal world, the birds especially coming under his providence (Matthew 10: 29).

Baruch's revelation further declares that God's plan and foresight extend even to the exact number of human beings yet to come into the world; men's censuses know the past and present only. This numbering took place in consequence of Adam's sin, as did also the preparation of a habitable earth for the living and a Sheol for the dead. In Sheol all the departed must wait till the number shall be completed, after which will come the judgment. The teaching of the effect on mankind of Adam's sin had a small place in the synagog as compared with that which Paul introduced into the Church.

Fourth Day: Each Man Is "the Adam of His Own Soul."

For with Thy counsel Thou dost govern all the creatures which Thy right hand has created,
And Thou hast established every fountain of light beside Thee,

And the treasures of wisdom beneath Thy throne hast Thou prepared.
And justly do they perish who have not loved Thy law,
And the torment of judgement shall await those who have not submitted themselves to Thy power.
For though Adam first sinned
And brought untimely death upon all,
Yet of those who were born from him
Each one of them hath prepared for his own soul torment to come,
And, again, each one of them hath chosen for himself glories to come.
[For assuredly he who believeth shall receive reward.
But now, as for you, ye wicked that now are, turn ye to destruction, because ye will speedily be visited, in that formerly ye rejected the understanding of the Most High.
For His works have not taught you,
Nor has the skill of His creation which is at all times persuaded you.]
Adam is therefore not the cause, save only of his own soul,
But each of us has been the Adam of his own soul.
—54: 13-19.

The thinking of the Jewish people never lost sight of the fact that *God is Creator.* Jesus emphasizes this in a remarkable way in Mark 13: 19, bringing out the fact that creation is a continuous process. Baruch has much the same idea in his *counsel* whereby men are governed. The Hebraic parallelism of this section mentions *light* and *wisdom,* which represent Jesus in John's Gospel. These terms here, however, are synonymous with the *Law* which promises life and joy exactly as in Psalm I. Freedom of will and choice find their place in human life. Man can choose to disobey the law, but he must pay the price, "the torment of judgment." Adam's sin is the first and horrible example, but every man can avoid what he knows to be wrong and so choose for himself "glories to come." For this reason the author can believe in God's justice, "justly do they perish." The Creator has tried to teach men by precept, example, and by nature, but, alas, "the skill of His creation which is at all times" has not persuaded the choosers of evil. The Old Testament and the New both unite in this belief. Paul begins his greatest letter repeating the declarations of the prophets, Job, the

Psalmists, and Jesus when he says: "For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, *even* his everlasting power and divinity; that they may be without excuse. . . ."[1]

Fifth Day: The Resurrection.

And it shall come to pass after these things, when the time of the advent of the Messiah is fulfilled, that He shall return in glory. Then all who have fallen asleep in hope of Him shall rise again. And it shall come to pass at that time that the treasuries will be opened in which is preserved the number of the souls of the righteous, and they shall come forth, and a multitude of souls shall be seen together in one assemblage of one thought, and the first shall rejoice and the last shall not be grieved. For they know that the time has come of which it is said, that it is the consummation of the times. But the souls of the wicked, when they behold all these things, shall then waste away the more. For they shall know that their torment has come and their perdition has arrived. . . . For corruption shall take those that belong to it, and life those that belong to it. And the dust shall be called, and there shall be said to it: "Give back that which is not thine, and raise up all that thou hast kept until its time" . . . Nevertheless; I will again ask from Thee, O Mighty One, yea, I will ask mercy from Him who made all things:

"In what shape will those live who live in Thy day?
Or how will the splendor of those who (are) after that time continue?
Will they then resume this form of the present,
And put on these entrammeling members,
Which are now involved in evils,
And in which evils are consummated,
Or wilt Thou perchance change these things which have been in the world
As also the world?"

And He answered and said unto me: "Hear, Baruch, this word,

And write in the remembrance of thy heart all that thou shalt learn.
For the earth shall then assuredly restore the dead,

[1] Romans 1:20.

[Which it now receiveth, in order to preserve them].
It shall make no change in their form,
But as it hath received, so shall it restore them,
And as I delivered them unto it, so also shall it raise them.

For then it will be necessary to show to the living that the dead have come to life again, and that those who had departed have returned (again). And it shall come to pass, when they have severally recognized those whom they now know, then judgement shall grow strong, and those things which before were spoken of shall come. And it shall come to pass, when that appointed day has gone by, that then shall the aspect of those who are condemned be afterwards changed, and the glory of those who are justified. For the aspect of those who now act wickedly shall become worse than it is, as they shall suffer torment."—30:1-5; 42:7-8; 49; 50; 51:1-2.

Baruch gives us a very clear statement of the resurrection, the nature of the restored body, and the reward for the righteous and punishment for the wicked. The old question asked so long by readers of the canonical books, Shall we know each other after death? is answered. We shall, because we are to have the identical bodies which we had before death. Indeed, it is only after the long-lost ones have been restored to each other that the judgments are pronounced. Only after the Judge has spoken does any change appear. This transformation will be a growth, the wicked become more wicked and the righteous more like their God. It must not be forgotten that the writers of the Gospels held the belief in the bodily resurrection. Whatever interpretation later thought may put on the resurrection of Lazarus and Jesus, the people in Judea believed it literally. Baruch answers questions which people asked. Similar queries were put to Jesus. The Sadducees, who held the Greek idea of immortality of the soul but not of the body, tried to confound their brothers, the Pharisees, on the question of remarriage—"in the resurrection whose wife will she be?"[1] Jesus replies that they are grossly in error on the matter and refers them to some books which discuss the subject. Baruch's passage reflects the Pharisaic point of view. The

[1] Mark 12:18ff. Cf. Luke 20:27ff.

hardest battle the new *Way*[1] had to fight was its teaching about life after death. It is significant that Christians are by no means agreed on the matter to this day.

Sixth Day: The Messiah, or Christ, and His Kingdom.

Baruch gives two accounts of the Messianic age. They do not agree entirely, coming as they do from different hands; they show the conflicting theories prevalent at the time the Gospels were written.

And He answered and said unto me: "Thou too shalt be preserved till that time till that sign which the Most High will work for the inhabitants of the earth in the end of days. This therefore shall be the sign. When a stupor shall seize the inhabitants of the earth, and they shall fall into many tribulations, and again when they shall fall into great torments. And it will come to pass when they say in their thoughts by reason of their much tribulation: 'The Mighty One doth no longer remember the earth'—yea, it will come to pass when they abandon hope, that the time will then awake." And I answered and said: "Will that tribulation which is to be continue a long time, and will that necessity embrace many years?" . . . And He answered and said unto me: "Whatever will then befall (will befall) the whole earth; therefore all who live will experience (them). For at that time I will protect only those who are found in those self-same days in this land. And it shall come to pass when all is accomplished that was to come to pass in those parts, that the Messiah shall then begin to be revealed. And Behemoth shall be revealed from his place and Leviathan shall ascend from the sea, those two great monsters which I created on the fifth day of creation, and shall have kept until that time; and then they shall be for food for all that are left. The earth also shall yield its fruit ten thousandfold, and on each (?) vine there shall be a thousand branches, and each branch shall produce a thousand clusters, and each cluster produce a thousand grapes, and each grape produce a cor of wine. And those who have hungered shall rejoice; moreover, also, they shall behold marvels every day. For winds shall go forth from before Me to bring every morning the fragrance of aromatic fruits, and at the close of day clouds

[1] Christianity was at first known as the *Way, i.e.*, Jesus' way of life.

distilling the dew of health. And it shall come to pass at the self-same time that the treasury of manna shall again descend from on high, and they will eat of it in those years, because these are they who have come to the consummation of time. And it shall come to pass after these things, when the time of the advent of the Messiah is fulfilled, that He shall return in glory."—25: 1-4; 26: 1; 29: 1-30; 1.

The Messianic age is to be ushered in with woes and tribulations. This marks apocalyptic style and finds its place in the apocalyptic passages in the Gospels.[1] God is here called "the Mighty One," an attempt to avoid the use of the divine name as often in the Gospels.[2] The third command, "Thou shalt not take the name of Yahweh, thy God, in vain," in the aftertime caused great effort to substitute correct synonyms for the unpronounceable name. Our English translation even perpetuates this in the manufactured word "Jehovah."[3]

After "many years" the new age with violent pains is to be ushered in. Only those in Palestine shall receive protection. In Mark 13 Jesus does not spare his own land; Baruch shows the local patriotism of the Jew which Jesus never shared. Of course, this section of Baruch was written before 70 A.D. when the calamity did not spare the Holy Land. When the pangs are over "the Messiah shall then begin to be revealed," the text does not make clear whether from heaven or from earth. Nothing is said of his being of the family of David nor of his Bethlehem birth. From the Gospels we learn also that the origin of the Messiah is a mystery which is part of his revelation. Matthew 22: 42 puts the Pharisees to confusion when they try to justify the Messiah's relation to David; John 7: 27 likewise testifies that no one knows the origin of the Messiah. The new age sees the end of the old sea enemies, Behemoth and Leviathan; then comes the Messianic fertility on land. After all has been inaugurated on earth and peace established, the Messiah shall "return in glory," presumably to heaven.

---

[1] Matthew 24:15ff., Mark 13.
[2] Cf. Matthew 26:64.
[3] Cf. Hawley, "Teaching of the Prophets," page x ff., where this is dealt with. The Orthodox Jew to this day substitutes *Lord* for the divine name when reading the Bible. Thus they keep the commandment.

Seventh Day: The Law.

For lo! I see many of Thy people who have withdrawn from Thy covenant, and cast from them the yoke of Thy law. But others again I have seen who have forsaken their vanity, and fled for refuge beneath Thy wings. What therefore will be to them? or how will the last time receive them? Or perhaps the time of these will assuredly be weighed, and as the beam inclines will they be judged accordingly? . . . For at that time the lamp of the eternal law shone on all those who sat in darkness, which announced to them that believe the promise of their reward, and to them that deny, the torment of fire which is reserved for them. . . . And I answered and said unto them:

"Shepherds and lamps and fountains came from the law;
And though we depart, yet the law abideth.
If therefore ye have respect to the law,
And are intent upon wisdom,
A lamp will not be wanting,
And a shepherd will not fail,
And a fountain will not dry up."—41:3-6; 59:2; 77:15-16.

Baruch emphasizes the value of the Law, without which Israel ceased to be Israel. "The yoke of Thy Law" held them together, allowed something to be done. Every Palestinian farmer felt the power of this metaphor. What meant his oxen to him unless under the yoke? So Israel from the days of Hosea had tended to fall away from the guidance of his God. "The yoke of Thy Law" is compared with "the refuge beneath Thy wings"; both expressions are ancient and oriental. Especially fine are the Egyptian representations of the sun with its wings, or, as we say, rays. "The Sun of righteousness with healing in its wings"[1] ever served as an inspiration to the tired and homesick refugees.

The "many of Thy people who have withdrawn from Thy covenant and cast from them the yoke of Thy Law" are most probably members of the Way[2] which at this time received violent persecution at the hands of their brethren. We must remember that all remained members of the syna-

[1] Cf. Hawley, "Teaching of the Prophets," page 208f., 219, where this is discussed.
[2] Acts 22:4.

gog until the destruction of Jerusalem in 70 A.D.; then the division took place. The Romans left the Christians in the city but drove out the Jews. From this time the new organization, independent of the Mother Church, began. The subject of belief also enters here. Jesus had never formally broken with the Law, which he believed as ardently as Baruch to be eternal; he came to complete it. But Paul definitely cast it aside and declared it no longer binding on his converts. Baruch aims at Paul rather than at Jesus. So today the orthodox Jew feels more sympathy with Jesus than he ever will with Paul. There is no reason to believe that Jesus would not feel perfectly at home in any liberal Jewish congregation if he should return in the flesh today. One of the eternal glories of the Gospels is the sympathetic understanding which Jesus carried about with him. Nazareth's synagog school and his own mother had taught him that "Shepherds and lamps and fountains come from the law." Experience proved their teaching to be true.[1]

STUDY FOR THE WEEK

THE APOCALYPSE OF BARUCH

I

BARUCH THE SON OF NERIAH

We are already familiar with Baruch, the faithful friend and trusted secretary of Jeremiah, from the prophet's own book. Without this loyal friend, a large part of the canonical book would not have come down to us. Not only did Jeremiah dictate his messages to him, but oftentimes because of the former's imprisonment the secretary himself wrote out the message after consulting his master; probably at a later time Jeremiah reviewed the report of these interviews. To Baruch, furthermore, we owe the general editing of his teacher's poems.

In 586 B.C. came the dire calamity when Nebuchadrezzar's army carried into exile the flower of Judea, razed the temple,

[1] Cf. Hawley, "Teaching of the Prophets," page 235ff. Jesus and the Law is discussed in its relation to modern Christians.

and burned the royal palace. Jeremiah had already endured the hardships of prison because of his pro-Chaldean sympathies, so the commanding general, Nebuzaradan, after releasing him, urged his company on the return to Babylon. As before, the patriotic statesman showed true love for his fatherland. He chose the companionship of the lowliest tribute payers who were left amid the capital's ruins, to the honor of the Chaldean court. The general used no undue persuasion in his attempt to make the Jewish prophet a court poet. Nebuchadrezzar had told him to care for all his needs and let him dwell where he chose. It seems that only one request came, the freeing of his disciple, Baruch, who Josephus tells us was of "a very eminent family, and exceedingly skilful in the language of his country."

The same chronicler tells us that Mizpah was selected as the prophet's home. If, as many scholars hold, this place corresponds to the modern *Nebi Samwil,* the master and his pupil looked daily down upon the ruins of the city which had constantly sought their lives. What must have been their emotions as they saw the blackened pile which represented the former proud temple regarded by the folk religion as inviolable and impregnable? What did the weary peasants think as they worked the fields adjoining the sacred court? Did they recall the fiery speech[1] which nearly cost the prophet his life? The temple from Micah to Jesus was the stone on which the prophets shed their blood. Micah escaped without serious punishment; Jeremiah's life was spared because of Micah's victory; but Jesus' attempt to cleanse the temple precipitated the long pent-up wrath of the officials, and neither the decision concerning Micah nor the release of Jeremiah availed in his behalf.

The tradition had long prevailed as to Baruch's skill in the language of his country. Accordingly, the use of his name furnished the later writers a power. Even as Mary Ann Evans wrote under the pseudonym of George Eliot, so more than one wrote under the name of Jeremiah's disciple. We need only to turn to the Septuagint (Greek translation of the Old Testament) to find a book called after Baruch. This book, translated in the Apocrypha and read as holy in the Latin Vulgate, deals in phrases echoing Deutero-Isaiah

[1] Cf. Hawley, "Teaching of the Prophets," pages 106, 127.

and Deuteronomy, and tells of the sins which resulted in the exile, the glorious wisdom of the Torah, and the eternal hope for Israel. Fine as this book is, it played no great part in the thinking of the New Testament, as did another pseudepigraph, the *Apocalypse of Baruch.* To this book we owe our deepest respect and sincerest study if we would know the historical background of New Testament thought.

The *Apocalypse of Baruch* has been preserved to us in the Syriac language and, accordingly, some scholars refer to it as the Syriac Baruch.[1] In the early days of the church this book was studiously read. It found its way from its Hebrew original into Greek as well as Syriac. Perhaps some happy day may restore to us the book in its Greek dress.

II

THE ORIGIN OF THIS APOCALYPSE

Like the book called after the great prophet Isaiah,[2] the Apocalypse of Baruch is really the work of more than one author. One of the writers was optimistic, another pessimistic, one was a traditionalist, another struck out into new ground. All used more or less the material at hand. A final editor put the sections together with such additions as he felt necessary. The Old Testament books necessarily had to be edited in a similar manner. The modern editor signs his name and notes carefully his additions, the ancient editor felt at liberty to use the material in any way he chose.

The great note sounded through the book is the surrender of the Holy City to the Romans under command of Titus in 70 A.D., though much of the material comes from an earlier age of thinking. A great catastrophe always calls forth a literary echo. The crucifixion demanded the written Gospels, the fall of Jerusalem the Apocalypse of Baruch. The composition of the Gospels and of Baruch went on at the same time. By 100 A.D. the four Gospels were probably substantially as we have them now, as was Baruch.

Titus' defeat of the Jews had already been anticipated by

[1] This book is also called II Baruch, to distinguish it from the Baruch of the Apocrypha, called I Baruch.

[2] Cf. Hawley, "Teaching of the Prophets," page 73.

Jesus, who in the little apocalypse in Mark 13 tells them not to be misled by the many who shall come calling themselves Messiah. He tells them further that many rumors, rebellions, and wars shall be fought before the *end* of the city and the nation. Jesus repeatedly warned the people against their revolutionary tendencies. Messianic revolts came one after the other, resulting only in the blind's leading the blind. But the orient thrives on revolt; the cold corpse of a revolutionist is no sooner laid away than another steps into his place. Jesus referred to the Maccabean struggle with its heroic attempt to cleanse the temple from "the abomination of desolation," the Zeus statue on the Yahweh altar. As in the days of Mattathias, so again the people must "flee to the mountains" because they will not listen to his counsel. Almost exactly forty years after the Golgotha crucifixion, his words were literally fulfilled. The Jews never forgot the tragic lesson. To this day the *wall of wailing* shows us the cry of a defeated people.

The other side of the story may be seen in the other capital, Rome. At the foot of the Palatine hill not far from the Coliseum stands Titus' Triumphal Arch. Rome versus Jerusalem! The old struggle! Coliseum with its Christian martyrs dying the way their Master had taught them, facing the arch of military force! This arch will forever remain amid the memorials of war. The procession of captive Jews with their shewbread table and seven-branched candlestick, overshadowed by the inscription which hails Titus as divine and shows him borne to heaven by the eagle,[1] must stand as the mute testimony to the way mankind lives. While the arch was being built by Roman architects, a Jewish scribe sat in Palestine writing his manuscript of our Apocalypse.

III

THE RELATION OF BARUCH'S APOCALYPSE TO THE NEW TESTAMENT

The problems on which discussion centered from Daniel to John (165 B.C.-110 A.D.) were sin, the resurrection, the Messiah (Christ), and the Law. Let us examine each of these in relation to Baruch and the New Testament.

[1] The eagle on our coins to-day is the same bird.

The origin of sin had already been treated by the Jahwist writer whose account (Genesis 3) was written about 850 B.C. According to this writer the first pair transmitted to their children a sinful, corrupt nature. The solidarity of the nation is assumed as is the evil nature of mankind. Through this original sin, immortality was forfeited, together with a life free from pain, worry, and labor. We have seen in the reading for the third day the attendant decree, death for all who should be born.

In 593 B.C. Ezekiel began his prophetic career and soon after gave his theory of man's responsibility for sin. He emphasized the individual rather than the nation as a result of the loss of the national independence of the people. Experience forced this conclusion upon him. He held that "the soul that sins shall die."[1] Neither Adam nor Eve nor the snake could provide an excuse.

The development of the Law and its subsequent stifling of prophecy resulted in the teaching of the New Testament rabbis. Some, doubtless, held to the Adamic origin, but the majority sided with Ezekiel to the extent of Baruch's

Adam is, therefore, not the cause, save only of his own soul,
But each of us hath been the Adam of his own soul.

It is remarkable that Jesus never once spoke of either Adam or Eve nor their relation to sin. He held, according to all the records, the teaching of the rabbis that responsibility lies in man's free will, which God gave him to differentiate him from the beasts. Freedom of will involves choice; our characters represent the final product of all our choices. The Gospels repeatedly narrate incidents where Jesus insisted that his disciples must choose the right even though it were often the harder thing,[2] nor did he hold that even the vilest sinner was totally depraved.[3]

With Paul, however, the situation was quite different. He chose the older theory and held that man is morally corrupt as the result of Adam's fall. Paul developed his doctrine directly from Genesis 3. Why did Jesus not refer to the Adam account? He quoted extensively from the prophets

[1] Cf. Hawley, "Teaching of the Prophets," page 158f.
[2] Cf. Matthew 5:19-7:27.
[3] John 8:11.

and other portions of the Old Testament, but never once from the story of Adam. The answer is obvious even to the casual reader of the Gospels. Jesus wrought out his *Way of Life* from everyday experiences. He dealt at first hand with sinners and their sins, with human wreckage and its illness. The Gospels read as differently from Paul's epistles as any chronicle of daily events differs from a philosophical treatise. Again, Paul had a Christology, an interpretation of Jesus as the redeeming Messiah, Christ, to work out and to fit into his scheme of world redemption. Jesus asked *obedience* to his way of doing things and treating others; Paul called people to a *belief about* Jesus' redemptive power. For this reason, he goes back to the Genesis account of Adam the sinner to magnify Christ the Savior.[1]

The subject of the resurrection goes beyond the canonical books in definiteness. As we have seen in the fifth day's study, certain questions are answered which in the New Testament receive no reply or, at least, none on which Christians have been able to agree. Baruch's belief in the return of the identical bodies received elaboration among one branch of the early church fathers,[2] but little regard among others. The nature of the redeemed finds accord in Jesus' statement in the Gospels. The parallels are:

For when they rise from the dead, they neither marry, nor are given in marriage; but are as angels in heaven.—Jesus as reported by Mark 12:25.

For in the heights of that world shall they dwell,
And they shall be made like unto the angels,
And be made equal to the stars,
And they shall be changed into every form they desire,
From beauty into loveliness,
And from light into the splendor of glory.
—Baruch 51:10.

With Paul, however, the problem presented greater difficulties. He went as the Apostle to the Gentile Greeks.

[1] Read Romans 5-8 and I Corinthians 15:1-34 for Paul's explanation.
[2] Notably St. Jerome, who taught the resurrection not only of the body, but also of the teeth and hair.

They had never heard of the resurrection till Paul mentioned it at Athens, and then they thought it was the name of a new God.[1] The idea of a body's being resurrected with all its imperfections and defects offended their idea of beauty. They held fervently that the immortality of the soul had no relation to the body, which served merely as its temporary home here on this earth. What was Paul to do? The future of the Gospel rested to a large extent on this very problem. To be sure, at home in Judea, the Sadducees, the Hellenists from the days of the Maccabean struggle, held the Greek idea, but Paul was a Pharisee of the Pharisees.[2] The solution cost the Apostle much mental anguish, all of which resulted in his glorious poem in I Corinthians 15, in which he spiritualized the Hebrew belief into a soul-body, which satisfied the Greeks because it bore no more resemblance to the old body than the wheat stalk does to the seed that produced it, and, at the same time, left him in the ranks of the orthodox Pharisees because the stalk of wheat is merely another form of the seed.

Baruch's teaching of the Messianic Kingdom makes clear many passages in the Gospels where the chief theme is that of the Messiah. In Chapters 25-26, 29-30 the advent of the Messiah comes as the culmination of "many years" of woes, the chosen people, the Jews of Palestine, alone being spared to enjoy the renewed earth. All enemies on land and sea shall perish, but not at the hand of the Messiah. He rules for a time and then returns to his place of origin. In Chapter 40 we have another picture of the Messiah's activity.

The last leader of that time will be left alive, when the multitude of his hosts will be put to the sword, and he will be bound, and they will take him up to Mount Zion, and My Messiah will convict him of all his impieties, and will gather and set before him all the works of his hosts. And afterwards he will put him to death, and protect the rest of My people which shall be found in the place which I have chosen. And his principate will stand forever, until the world of corruption is at an end, and until the times aforesaid are fulfilled. This is thy vision, and this is its interpretation.

In this passage, which evidently was written after 70 A.D. to correct the previous Messianic passage, the Messiah him-

[1] Acts 17:18.
[2] Acts 23:6, 8.

self puts to death "the last leader," *viz.*, the Roman power. His kingdom likewise "will stand forever." This representation corresponds to the Messiah in Psalm 2. This Messianic hope rather than the other inflamed the zealots in Jesus' day and caused the Romans to keep a strict watch over Judea. Jesus fought this interpretation, but died accused of promoting it.[1]

We now come to a discussion of the Law and its relation to its daughter, Christianity. People who hold the Bible "from cover to cover infallible" must necessarily accept the whole Law even as do their Jewish brothers. Others accept the Bible as infallible as corrected by Jesus; these do not accept *in toto* the Law; they eat pork, lobster, and rabbit without any compunctions. The Old Testament is for them binding only in so far as it agrees with the Gospels. This rarely seems a problem to Christians today till they take their creed seriously or contemplate matrimony with a Jew. The solution of this question, however, forms the greater part of the subject matter of the Gospels. Jesus had been brought up by a strictly orthodox Jewish family.[2] Neither his teachers nor his mother ever questioned the Law. After his experience led him into an active ministry among his countrymen, however, he found that the Law did not meet every need. His chief objections[3] center around localisms. Early in his career he desired his *new Way of Life* to be founded on universal truths which would necessarily appeal to all people everywhere. Now there are many things in the Law that had no reasonable attraction for Idumeans, Moabites, Phœnicians, Greeks, nor Romans, and yet these people were among Jesus' adherents. Today the issue is even more sharply drawn for Europeans and Americans. The Law permitted a man's having more than one wife and allowed divorce for husbands on the simplest pretext; Moses gave few rights to women. Jesus wanted to correct this, but the majority of the male population disapproved of his radical ideas. The Law regulated a man's diet, but Jesus permitted his disciples to eat even with Gentiles, declaring that it is not what a man eats that defiles him; defilement comes not from

[1] Cf. Josephus, "Antiquities of the Jews," Book 18, discusses the causes of the Messianic revolts.
[2] Cf. Luke 2:21-24; 13:54ff.
[3] These are found in the Sermon on the Mount.

the stomach but from the mind. Saturday, the Sabbath, was guarded as sacred and the amount of work or the distance to walk was carefully registered, but Jesus boldly declared that the Son of Man was Lord even of the Sabbath. He wanted to correct the Law, not destroy it; he wanted all the world to come under its yoke, not the Jews only. But he was repudiated, misunderstood, declared a heretic and dangerous. Finally, he told the people who would listen that they were "heavy laden," they needed rest and if they would come under his yoke[1] they would find rest for their souls. Since yoke stood for the Law, Jesus' call for supporters for his yoke meant the ultimate break with the mother church, though this did not really come until nearly forty years after the crucifixion.

[1] Matthew 11:28-30.

Chapter IX

The Apocalypse of Ezra

First Day: The Origin of Sin and Its Havoc with Mankind.

For the first Adam, clothing himself with the evil heart, transgressed and was overcome; and likewise also all who were born of him. Thus the infirmity became inveterate; the Law indeed was in the heart of the people, but (in conjunction) with the evil germ; so what was good departed, and the evil remained. So the times passed away and the years came to an end; and (then) thou didst raise up for thyself a servant whose name was David; and thou commandedst him to build the City (which is called) after thy name, and to offer thee oblations therein of thine own. And after this had been done many years, the inhabitants of the City committed sin, in all things doing even as Adam and all his generations had done: for they also had clothed themselves with the evil heart: and so thou gavest thy city over into the hands of thine enemies.—IV Ezra 3:21-27.

Therefore, as by means of one man sin entered into the world, then by means of sin came death; and thus death penetrated all mankind, since all sinned.—Romans 5:12.

Here in plain, unmistakable language we have the teaching of the Adamic sin. The first father of mankind "clothed himself with the evil heart," and this evil nature passed physically to all his descendants. According to this teaching, which we find elaborated in Paul, we are all born in sin and utterly depraved. St. Augustine, Calvin, and Jonathan Edwards furthered this doctrine, which today has found its place in the majority of the church catechisms. Of course, all of this goes back to Eve's listening to the promise of the serpent, which beguiled her with its witty conversation. It is interesting that our author and Paul do not use Eve's name; they take the name Adam in its generic sense of

mankind. After all good had departed from the human race, God raised up for himself David, a servant who built a city[1] that the priestly sacrifice might be made. The moral corruption, however, continued as mankind sank deeper in iniquity and sin. The final consummation was the delivery of the city into the hands of foreigners. Paul agrees perfectly as all his Epistles prove, but he has a remedy for helpless mankind. The author of IV Ezra sees the human race end in blank despair; Paul sees them transfigured in Jesus, the true Messiah. When we have Ezra's Apocalypse before us, it begins to be easy to understand what Paul means. The Jews of his day understood him perfectly, but they steadfastly refused to accept his major premises. They stumbled on the idea of a Galilean Messiah. They expected a militant war lord to deliver them from the situation which sin had brought upon them, *viz.*, the loss of their national independence. Jesus refused to accept the fact that foreign rule was the thing from which they needed most to be delivered. He told them to "seek first the kingdom of God," and not their own independent kingdom. Paul understood Jesus and, while he agreed with the author of IV Ezra as to sin's origin, he announced its cure in Jesus.

Second Day: The Human Mind Cannot Understand God.

Thereupon the angel answered me who had been sent to me, [and whose name was Uriel]; and he said to me: Thy heart hath utterly failed thee regarding this world; and thinkest thou to comprehend the way of the Most High? Then said I: Yes, my Lord. And he answered me, and said: Three ways have I been sent to show thee, and three similitudes to set before thee: if thou canst declare me one of these I also will show thee the way thou desirest to see, and teach thee whence comes the evil heart. And I said: Speak on, my Lord. Then he said unto me:

Come, weigh me the weight of the fire;
Or measure me the measure of the wind,
Or recall me the day that is past.

[1] The author regards David as the real founder of the Hebrew Jerusalem; he ignores the heathen Jebusites. It is curious that, in making David a hero, his admirers forgot that he committed a worse sin than did Adam.

Then answered I and said: Who of the earth-born could do so that thou shouldst ask me about such matters? And he said to me:

> Had I asked thee
> How many dwellings are in the heart of the sea?
> Or how many springs in the source of the deep?
> Or how many ways above the firmament?
> Or where are the portals of Hades?
> Or where are the paths of Paradise?
> Perchance thou wouldst have said to me:
> Into the deep I have not descended,
> nor as yet gone down into Hades;
> Neither to heaven have I ever ascended,
> nor entered Paradise.

But now I have asked thee of the fire, the wind, and the day that is past,—things without which thou canst not be; and yet thou hast vouchsafed me no answer about them! He said moreover unto me: What belongs to thee—the things that have intermingled with thy growth—thou art incapable of understanding; how then should thy vessel be able to comprehend the way of the Most High? For the way of the Most High has been formed without measure, how, then, should it be possible for a mortal in the corruptible world to understand the ways of the Incorruptible?—IV Ezra 4: 1-11.

This passage, aside from its great beauty, has much to teach us if we would understand religion in general and John's Gospel in particular. Long years before the author of IV Ezra was born, Job, the sufferer, asked, "Why dost thou hide thy face?" The great prophet of the exile likewise cried, "Truly, thou art a God who hidest thyself, O God of Israel, the Savior." Likewise many psalm writers in Israel sang songs like this:

> Why standest thou far away, O Lord?
> Why hidest thou thyself in times of trouble?

or again like this:

> Why hidest thou thy face,
> Why forgettest thou our affliction and oppression?

At last, man had concluded that he could not know God. Then in the course of time Jesus declared that he is "the Way, the

Truth and the Life." Nicodemus,[1] a typical learned fellow-countryman, sought him out, greeted him as "a teacher come from God," and then began a conversation in substance equivalent to that between Ezra and Uriel.

Ezra	John
Thou art incapable of understanding the things that grow up with thee; how, then, canst thou comprehend the way of the Most High?	If I told you earthly things and you do not believe, *i.e.*, understand the ordinary daily experiences, how shall you believe if I tell you about heavenly things?

The remainder of John's Gospel grapples with this old problem and endeavors to teach men that they can know God in Jesus who is the fullness of God, become flesh. The problem has ceased to exist,[2] since those who have seen him have seen the Father, the One who hideth himself. The writer of the Fourth Gospel had IV Ezra in his library and most probably had this passage in his mind when he put on paper Jesus' conversation with the celebrated "teacher in Israel." Further, this passage in IV Ezra was one of Jesus' favorite passages, or he would not have recalled it to Nicodemus on the roof at night. Did that noble Pharisee agree with Jesus? Did he accept his solution to the age-old problem? I wonder how many do today.

Third Day. God the Creator Alone Has Foreknowledge of All Things.

Then said I: O Lord, I beseech thee, if I have found favour in thy sight, show thy servant by whom thou wilt visit thy creation. And he said unto me: In the beginning of the terrestrial world before ever the heavenward portals were standing, or ever the wind-blasts blew; before the rumblings of thunderings did sound, or ever the lightning-flashes did shine; When the foundations of paradise were not yet laid, nor the beauty of its flowers yet seen; Before ever the motive powers (of heaven) were established, or the numberless armies of angels were gathered; Before ever the heights of the air were uplifted, ere the spaces of the firma-

[1] John 3 should be read and compared with this passage from IV Ezra.
[2] Cf. John 14.

ment were named; ere the footstool of Sion was appointed Before the years of the present were reckoned, ere the counsels of present-day sinners were spurned, or the gatherers of the treasures of faith were sealed—Even then had I these things in mind; and through me alone and none other were they created; as also the End (shall come) through me alone and none other.—IV Ezra 5:56-6:6.

The apocalyptist here cries out even as does John to know how long before the end and by whom it shall be. The answer is as simple as it is direct: God is the creator and he alone shall direct both what is and what is to come. Neither angels nor the return of any mortal shall have a part in the divine judgment, declares the writer. Perhaps this was meant to counteract the earlier teaching. God here is the logical perfector of all things because of his divine foreknowledge which puts the outcome of all things even before their creation.

The subject of foreknowledge has caused many serious-minded people much perplexity. In reality, this attribute assigned to God by the prophets and by Jesus as well as by the apocalyptists merely repeats his omniscience. Since he knows all things, he knows what each person will do with his life, as well as the action and reaction of heats and chemicals. This by no means implies predestination, as many suppose. The rabbis emphatically maintained the free will of man, as did Jesus. "Seek first the kingdom of God and his righteousness and all other things will be added unto you," obviously teaches that man by his choice determines his character and so his future. Kohler[1] notes from the teaching of the rabbis in the Talmud: "Whosoever desires to pollute himself with sin will find all the gates open before him, and whosoever desires to attain the highest purity will find all the forces of goodness ready to help him." "It can be proved by the Torah, the Prophets, and the other sacred writings that man is led along the road which he wishes to follow."

The teachings of the literary prophets cannot be repeated too often, that God, the Creator, gave man a home in a world governed by moral law. Jesus, in affirming this, added that God's goodness surpasses man's in that he impartially sends rain and sunshine on all alike. While he desires that all his children claim their heritage, he also knows that transgression

[1] "Jewish Theology," page 234.

of the moral law must bring pain and chaos. We know this, too, if we stop to consider. God has complete foreknowledge; "we know in part."

Fourth Day: The Order of Creation.

And I said: O Lord, of a truth thou didst speak at the beginning of the creation upon the first day, saying: Let heaven and earth be made! and thy word perfected the work. Then was the spirit hovering; darkness and silence were on every side; the sound of man's voice was not yet before thee. Then thou didst command a ray of light to be brought forth out of thy treasuries, that then thy works might become visible.

Upon the second day again thou didst create the spirit of the firmament, and didst command it to make a division between (the waters and) the waters that the one part might go up, the other remain beneath.

On the third day thou didst command the waters to be gathered together in the seventh part of the earth; six parts thou didst dry up and preserve, in order that (issuing) from them there might serve before thee those who both plough and sow.

But as soon as thy word went forth the work was done.
For immediately there came forth
Fruits in endless abundance,
in pleasure of taste exquisitely varied,
Flowers of inimitable colour
(trees infinitely varied in form),
and odours of scent indefinable.
This was done the third day.

But on the fourth day thou didst command that there should come into being the brightness of the sun, the light of the moon and the order of the stars; and didst command them that they should do service unto man, who was about to be formed. Upon the fifth day thou didst bid the seventh part, where the water was gathered together, to bring forth living creatures, birds, and fishes; and so it came to pass. The dumb and lifeless water produced living creatures that for this the nations might declare thy wondrous works. Then didst thou preserve two living creatures; the name of the one thou didst call Behemoth and the name of the other thou didst call Leviathan. And thou didst separate the one from the other; for the seventh part, where the water was gathered together, was unable to hold them (both). And thou didst give Behemoth one of the parts which had been

dried up on the third day to dwell in, (that namely) where are a thousand hills: but unto Leviathan thou gavest the seventh part, namely the moist: and thou hast reserved them to be devoured by whom thou wilt and when.

But upon the sixth day thou didst command the earth that it should bring forth before thee cattle, beasts, and creeping things; and over these Adam, whom thou didst ordain lord over all the works that thou didst create before him: of him we are all sprung, whom thou hast chosen (to be) (thy) people.—IV Ezra 6: 38-54.

This passage shows a distinct development over the preceding, and definitely links up with the teaching in the prologue of John's Gospel:

> In the beginning was the Word
> And the Word was with God
> And the Word was divine . . .
> All things were made through Him
> And without Him was not anything made.

Here we find the Word (Logos), a divine agent making real the mind of God. The order of creation occurs here for the third time. Let us compare it with the two Genesis accounts.

Jahwist Account[1]	Priestly Account[2]	IV Ezra's Account
First Day...Man.	Day and night.	Light.
Second Day.Garden "in Eden."	Firmament.	Firmament.
Third Day..Trees.	Dry land, seas, grass, herbs, fruit, trees.	Seas and dry land, fruit, trees and flowers.
Fourth Day.Rivers.	Stars, sun, moon.	Sun, moon, stars.
Fifth Day..Beasts and birds.	Fishes, birds.	Beasts, birds, fishes.
Sixth Day..Woman.	Beasts of the earth, man and woman.	Cattle, beasts, man.

Of these three, the Jahwist account is the oldest and IV Ezra's was written last. The Priestly account resembles most nearly the order of creation accepted by the evolutionary scientists today.

[1] Genesis 2:4b-25.
[2] Genesis 1:1-2:4a.

God here is not the agent of creation but the originator. "Thy word . . . perfected the work." This John's Gospel applies to Jesus, the preexistent, divine agent of creation. In time this Agent of Creation "became flesh," dwelt on earth, and then returned to the Father. The purpose of the Fourth Gospel is to make the Jewish and the Hellenic world recognize this identification. John has nothing to say of the order of creation. Whether he accepted the near evolutionary view of the priestly writer or the earlier account we do not know. He cared nothing for this as it is not a vital religious idea, but he did desire to unite all men in Jesus, the divine Word.

Fifth Day: The Four Hundred Years' Reign of the Messiah and the Resurrection.

And whosoever is delivered from the predicted evils, the same shall see my wonders. For my Son the Messiah shall be revealed, together with those who are with him, and shall rejoice the survivors four hundred years. And it shall be, after these years, that my Son the Messiah shall die, and all in whom there is human breath. Then shall the world be turned into the primæval silence seven days, like as at the first beginnings; so that no man is left.

And it shall be after seven days that the Age which is not yet awake shall be roused, and that which is corruptible shall perish.

And
the earth shall restore those that sleep in her,
and the dust those that are at rest therein,
and the chambers shall restore those that were committed unto them).
And the Most High shall be revealed upon the throne of judgement:
(and then cometh the End)
and compassion shall pass away,
(and pity be far off,)
and longsuffering withdrawn;
But judgement alone shall remain,
truth shall stand,
and faithfulness triumph. **—IV Ezra 7: 27-34.**

The teaching of this passage limits the duration of the Messianic reign to 400 years. This reading has been altered by Christian scribes in some manuscripts to read thirty years to correspond with the lifetime of Jesus. Of course, the Jews

who did not join "the Way" never identified the Messiah (Christ) with Jesus and so felt no need of a textual change. Note that the Messiah is called "my Son," exactly as in the New Testament. A variant reading in the Ethiopic, however, has "my servant the Messiah," and this also finds a parallel in the New Testament teaching of Jesus' Servant Messiahship (Acts 8:26-40.)[1] The Messiah together with all mortals shall die. Following this, there is to be the resurrection of all who have died. This seems to be the first intimation of a universal resurrection of the dead. It represents the commonly accepted orthodoxy of the Pharisees, *i.e.*, the soul returns to animate the physical body which went into the "dust" at burial. Following this, there is to be the judgment at the hands of "the Most High."

After this, "the city that now is invisible" shall be seen. Here we have the same apocalyptic comfort as in John's Apocalypse. The Holy City, Judea's ancient capital, Jerusalem, stormed by Chaldean, Greek, and Roman, shall in the latter days shine forth for all the blessed. But here again, God is to be supreme over all.

Sixth Day: The Activity of the Soul Between Death and Day of Judgment.

And I answered and said: If I have found favour in thy sight, O Lord, show this also to thy servant: whether after death, even now when every one of us must give back his soul, we shall be kept in rest until those times come in which thou shalt renew the creation, or shall we suffer torture forthwith?

And he answered me, and said: I will show this also unto thee: but do not thou mingle thyself with them that have scorned, nor number thyself with those that suffer torment.

For thou hast a treasure of works laid up with the Most High, but it shall not be showed thee until the last times.

And concerning death the teaching is: When the decisive decree has gone forth from the Most High that the man should die,

as the soul from the body departs

that it may return to him who gave it,

to adore the glory of the Most High, first of all: if it be one of those that have scorned

[1] For a full discussion of this point see Hawley, "Teaching of the Prophets," Chapters 13 and 15.

and have not kept the ways of the Most High,
that have despised his law,
and that hate those who fear God—
Such souls shall not enter into habitations, but shall wander about henceforth in torture, ever grieving and sad, in seven ways.

The first way (is) that they have scorned the Law of the Most High; the second way, that they are now unable to make a good repentance for life; the third way (is): they shall see the reward laid up for those who have believed the covenants of the Most High; the fourth way, that they shall regard the torture laid up for themselves in the last days; the fifth way, that they shall see how the habitations of the other souls are guarded by angels in profound quietness; the sixth way, that they shall see how from now henceforth they must pass over into torture. The seventh way, which exceeds the aforesaid ways, (is):

that they shall pine away for shame,
and be consumed with confusion,
and withered with fear,
in that they see the glory of the Most High, before whom they have sinned in life, and before whom they are destined to be judged in the last times.—IV Ezra 7:75-87.

How often has this question perplexed us. Various answers have been given. An immediate judgment seems ruled out if it is to be at the last day as the apocalyptists taught. Martyrs, it is true, seemed to enjoy the blessings of their faith at once, but only they. The author here knows two possibilities: the soul may have rest (soul sleepers) until the far-off day or there may be a period of torture (purgatory). In true apocalyptic style the inquirer is shown, but he must not mingle "with them that have scorned" (cf. Psalm 1), because such "shall not enter into habitations" (cf. John 14:2) as will the loyal. The unrighteous souls must pass through tortures "in seven ways": (1) their self-shame for having scorned the Law of God; (2) the fact that it is too late to repent; (3) regret when they see what they have missed; (4) dread of their own future torture; (5) envy of the angelic quietness of the blest; (6) no escape from punishment; (7) total exclusion from God. This seems to be perfectly logical and according to the Pharisaic belief only what was deserved. Jesus on the cross, however, promised the thief that he might share paradise with him that very day. The medieval church sought an

answer in purgatory. The Protestant Church in rejecting this intermediate state of purification made the soul's destiny depend on its last earthly attitude toward God. What do we believe today? Why?

Seventh Day: The Intercession of the Righteous Not Acceptable on the Judgment Day.

And I answered and said: If I have found favour in thy sight, show me, thy servant, this also: whether in the Day of Judgement the righteous shall be able to intercede for the ungodly, or to intreat the Most High in their behalf: fathers for sons, sons for parents, brothers for brothers, kinsfolk for their nearest, friends for their dearest. And he answered me and said: Since thou hast found favour in my sight, I will show this also unto thee. The Day of Judgement is decisive, and displays unto all the seal of truth Even as now a father may not send a son, or a son his father, or a master his slave, or a friend his dearest, that in his stead he may be ill, or sleep, or eat, or be healed; so shall none then pray for another on that Day, neither shall one lay a burden on another; for then every one shall bear his own righteousness or unrighteousness. And I answered and said: How is it that we now find that first Abraham prayed for the people of Sodom, and Moses for our fathers who sinned in the wilderness; and Joshua after him for Israel in the days of Achar; and Samuel in the days of Saul, and David for the plague, and Solomon for those that (should worship) in the sanctuary; and Elijah for those who received the rain, and for the dead, that he might live; and Hezekiah for the people in the days of Sennacherib, and (others) many for many? If, therefore, now when corruption is grown up, and unrighteousness increased, the righteous have prayed for the ungodly, why shall it not be so then also?

And he answered me and said: The present age is not the End; the glory of God abides not therein continuously: therefore have the strong prayed for the weak. But the Day of Judgement shall be the end of this age and the beginning of the eternal age that is to come; wherein

corruption is passed away,
weakness is abolished,
infidelity is cut off;
while righteousness is grown,
and faithfulness is sprung up.

So shall no man then be able to have mercy on him who is condemned in the Judgement, nor overwhelm him who is victorious.—IV Ezra 7: 102-115.

This, the second question, likewise receives a negative answer. In the day of judgment each person must answer for his own sin. The righteous cannot obtain favor for the wicked. Saint Jerome and his disciples objected to this teaching, rejected it, and to this day the Roman branch of the Christian Church believes in the efficacy of prayers for the dead. Cannot the supererogation of that godlike soul, Francis of Assisi, atone for the lost son of a broken-hearted mother? The author here claiming God for his witness says, "No." Jerome says, "Yes." Whom shall we believe? Did not Abraham pray for Sodom? Yes, but where is Sodom? So through history. "The present age is not the End . . ." During the present time, the strong pray for the weak, but on that final day the condemned man must answer to God for his own sin, just as no man can "overwhelm him who is victorious." What did Jesus say about this? Luke 16: 19-31 gives a vivid picture. Neither through Abraham, through Lazarus, nor through one even "if he rise from the dead" will help come for one who hears not the noblest voices while he is in the land of the living. What might have been the result if Jerome had heeded this? Would Saint Francis of Assisi, Saints Clara, Catherine, and Therese of Lisieux have found unknown graves amid a thankless people?

STUDY FOR THE WEEK

I

THE IMPORTANCE OF THE EZRA APOCALYPSE

This book, published about the same time as the Gospel of John, has been preserved to us in no less than six versions and by many titles. The most familiar of the latter are, first, that of the English Apocrypha, *viz.*, II Esdras,[1] and, second, that of the Vulgate, which is IV Ezra. Following the Apocalypse

[1] Esdras is the Latin form for Ezra. Cf. Esaias for Isaiah, etc., as in the AV.

of Baruch, it shows traces of the former in its attempt to deal with the terrible experience which befell Jerusalem in 70 A.D., and the subsequent suffering of the Jews. The Jews seemed to be rejected in favor of the Christians.

This latter is clearly brought out in the section now grouped as Chapters 1-2, which the oriental versions do not have. These may be read in the Apocrypha, and their resemblance in thought to passages in the Gospel should be noted. Luke in his preface speaks of the many attempts to draw up a narrative of the times of Jesus. Most probably these chapters conform to the "attempts." They certainly are by a Christian writer who puts into the mouth of God these words in referring to the expulsion of the Jews from the holy city: "I will turn me to other nations, and unto them will I give my name, that they may keep my statutes." Paul had already used this argument in admitting the Gentiles to the Gospel of the "uncircumcision." In vain did God endeavor. "I gathered you together, as a hen gathereth her chickens under her wings: but now what shall I do unto you?" The Gospel of Matthew, a contemporary writing, has Jesus utter these words in his apostrophe over the inhabitants of Jerusalem who had killed the prophets. The context in both documents is almost identical. Ezra, more emphatic and in keeping with the Old Testament vengeance, says: "I sent unto you my servants the prophets, whom ye have taken and slain, and torn their bodies in pieces, whose blood I will require of your hands, saith the Lord."

II

THE PROBLEMS OF THE APOCALYPSE

The apocalypse proper opens with Chapter 3, where the discussion at once begins with the age-old questions which have ever perplexed the mind of man. Any attempt to solve these questions must be given our gratitude and praise. It is a pity that Ezra's Apocalypse failed to find a place in the canon. Surely, his solution deserves to stand along with that of Job and Paul. His problems are: (1) The origin of evil and human suffering. (2) Why create men when they are doomed to sin, suffer, and die? (3) Would it not have been better if man, like the vegetable, had not developed conscious-

ness which makes him realize this evil world? (4) With such an order of existence, can any be saved? (5) What will the end of it all be? Will there be a recompense?

All serious-minded people to-day ask the same questions because neither Job, Ezra, nor Paul gave answers acceptable to every age. Jesus' solution as given in his Way of Life rests on a simple and clear declaration that fellowship with God is to be had only as the result of moral purity. The generations consistently refuse to accept Jesus' ethical standard and try to hide their paths in obstruse and useless discussions about things they can neither know nor comprehend. The latest expedient in some communities seems to leave the decision in the hands of state legislatures; other sections hold that "the religion of our fathers" will solve the problems (which religion or which fathers is, however, not clear), while another set places all hope in education (but, again, which education?). It is the old, old story.

Let us review briefly these problems. (1) The origin of evil. The writer of the Jahwist document in Genesis placed the beginning of human suffering as the result of the first pair's disobedience to a command of Jhwh, the tribal God of Israel. Doubtless, all Mesopotamian Semites shared this solution which, of great age, found its written form about 850 B.C. The prophet Ezekiel, writing in exile, after 593 B.C., disagreed violently with the aforementioned opinion.[1] The Book of Job has two solutions: (a) The patient Job of the prose story is the victim of a divine wager and all comes out right in the end. (b) The impatient Job of the symposium ends in bitter complaint against a ruthless God who, acting arbitrarily, cannot be called into court to give an account of himself. The cause is hopeless. The author of the first section of the Book of Enoch traced the origin of evil to the illicit union of mortal women with divine beings. This theory rests on the mention of the same in Genesis 6:1-4. The idea was repellent to all orthodox Jews and never mentioned again in any canonical writing. Jesus followed the teaching of most of the rabbis of his time that evil can be banished as soon as men choose rightly. "Seek first the kingdom of God . . ." "Be perfect as God is perfect." But that program has to date been rejected. Paul boldly turned to Ezra and the Jahwist theory and

[1] Cf. Hawley, "Teaching of the Prophets," page 158f.

theologians have followed him. Saint Augustine fastened the dogma on one branch of the church and Calvin on the other. But behold! Jesus never mentioned Adam nor Eve and plainly repudiated Adamic sin by making a child the norm of candidacy for the kingdom of God. (2-4.) Why create men when they are doomed to sin, suffer, and die? Koheleth (Ecclesiastes) and Omar Khayyám answered in a pessimistic voice that all is vanity and nothingness, but the former adds the good advice of trusting God and doing the best you can. IV Ezra holds that few can be made perfect and Jesus agrees that the rich have small chances of salvation, harlots enter the kingdom before the Pharisees, and only "the little flock" shall be given the kingdom, and that because of moral excellence. The purpose of creation, salvation, and human consciousness in the teaching of Jesus seems to be the realization of being "perfect as your Heavenly Father is perfect." (5) IV Ezra holds, as does Daniel and the Isaian Apocalypse (Isaiah 24-27), that the final recompense lies in a resurrection for the righteous in the purified city of God. The annihilation of all wicked persons destroys the very essence of all evil. God himself gives the salvation: ". . . I will not concern myself about the creation of those who have sinned, or their death, judgement, or perdition; but I will rejoice (rather) over the creation of the righteous, (over) their pilgrimage also and their salvation and their recompense" (8:38f.).

III

IV EZRA AND THE NEW TESTAMENT

This book, known and read by Jesus, John, Paul, and the Evangelists, has entered into the very bone and marrow of the canonical writings of the early Christian community and church. It cannot be too often emphasized that the Law contained the crux of the whole matter. But the Law had failed. Jesus' declaration of his purpose to fulfill it led his hearers to believe that he meant to supplant it. And this is partly what he did mean. Paul utterly rejected the Law. The germ of all this lies in IV Ezra, who holds that the Law, originally offered to all mankind, found acceptance only by the Jews, but subsequent history shows that it proved powerless to save them

from falling into political bondage to the Gentiles. The wherefore of this lies in the inscrutable ways of the mysterious God. "We who have received the Law and sinned must perish, together with our heart, which has taken it in; the Law, however, perishes not, but abides in its glory" (9:36f.). The writer held true to apocalyptic style in refusing to entertain any relative truth where the Law was concerned.

Wonderful though it be, God loves the Jews who failed in their faithfulness, sinned with the immoralities of the Gentiles, fell into national disgrace, and spiritually perished. Like Hosea and Jesus, IV Ezra makes God declare his unfathomable love: ". . . thou art powerless to discover my judgement or the goal of the love that I have declared unto my people" (5:40). "God is love," says the New Testament, and all religious minds down through the ages have echoed this daringly bold hope.

Chapter X

The Apocalypse of John

The Synoptic Gospels close with opposition directed only against Jesus, but the crucifixion failed to fulfil the desire of his enemies. The cause grew; the New Movement spread beyond the bounds of Jerusalem. By the year 90, about sixty years after the martyrdom of Jesus, the whole Roman Empire became involved. The members of this "New Way" took their discipleship seriously; it brought them into conflict with imperial decrees. The faith of the members was sorely tried; some turned apostate. It seemed as though few could hold out, when an unknown Jewish-Christian under the name John wrote an apocalypse for the cause. He drew most of his material from other apocalypses, especially Enoch. He wrote to hold the members "faithful unto death."

First Day: The Reception of a Christian Apocalypse.

Jesus Christ's Apocalypse[1] which God gave him to show to his servants, things which must take place at once, and he sent his angel through whom he signified them to John, his servant . . . for the time has come. Following this I saw a vision. Behold a door opened in heaven and the voice which I had heard before speaking trumpetlike with me, saying: Come up here so I may show you what must be. Immediately following this I was in the Spirit.—Apocalypse of John 1: 1-3, 4: 1-2.

The brief introduction to John's Apocalypse is interrupted by a short letter to each of seven important cities on the post roads in Asia Minor. They have nothing to do with the

[1] The English AV and RV translate the Greek ἀποκάλυψις, *i.e.*, Apocalypse by Revelation, a derived and secondary meaning in this case. Prophets and patriarchs also received "revelations," which must not be confused with apocalypses.

Apocalypse proper and, had some editor not inserted them, no one would have ever associated them with the larger document. We must note here the characteristics of this apocalypse. In the first place, it is Jesus', and given to him by God. The means of its reaching the mind of John, a Christian, is a divine messenger, an angel. Jesus, already identified with Enoch's supernatural Son of Man, has now taken his place in the ranks of the divinities, and, though dependent on God, commands the angels. The apocalypse, as usual, is given in visions. Through a door left open in the sky, John hears the trumpetlike voice of God. The Hebrew idea of the universe controls. Modern science has revealed no solid heaven, no door in the sky. This has gone forever; but the voice of God speaks just as loudly. "The time has come." John's report is for his own time, for his day. He would be the first to condemn (and his condemnations were bitter) those who twisted the times and visions to a future of which he knew nothing. The whole purpose of this apocalypse was fulfilled 1,830 years ago. It contains no cryptic allusions, no mystical pronouncements for us today. It professed no new teaching, the time for the end had come.

Second Day: The Victorious Lion-lamb Reveals the Seven Secrets.

Then I saw in the right hand of the one sitting on the throne a scroll, written on the inside and on the outside, sealed with seven seals. And I saw a strong angel shouting in a loud voice: Who is worthy to unroll the scroll and to loose its seals? And nobody in heaven nor on the earth nor under the earth was able to unroll the scroll nor to look at it. And I wept profusely because nobody was found worthy to unroll the scroll nor to look at it. Then one of the presbyters said to me, Don't weep; behold the Lion of Juda's tribe, the descendant of David, has conquered and is able to open the scroll and its seven seals. Then I noticed in the middle of the throne and of the four animals and in the midst of the presbyters a lamb standing as though he were slaughtered, having seven horns and seven eyes which are the seven spirits of God, which are sent to all the earth. And he came and took it from the right hand of the one sitting on the throne.—5: 1-7.

Such a scroll as John saw in his vision is yet used for the scriptures in the Jewish synagog. The author's fondness for

seven, the complete number, naturally makes the seals conform in number to the days of creation. Under these seals lie seven secrets. None among the sons of men can know them; this makes curiosity seven-fold strong. The seer weeps "much." A presbyter takes pity on him; he reminds him of the Lion of Judah, a thoroughly Jewish name for the Messiah. The rapid thinking of the writer here allows a mixed metaphor unequaled in any drama, the lion-lamb. Throughout John's Apocalypse Jesus shares these names; his characteristics, however, are more lionlike than sheeplike. The whole idea is a curious blending of the Jewish, victorious, Davidic, military Messiah combined with the Christian idea of the sacrificial, non-resistant Messiah. The writer is too much disturbed by the threatened destruction of the New Movement to look closely to his figures of speech. The idea of the sacrificial lamb is about the only characteristic of the Jesus of the Gospels to be found in this apocalypse. This forms one of the great differences between apocalypse and gospel. Of course, there are many apocalyptic passages in the Gospels, but these can readily be distinguished when once we have learned the difference between these two types of literature.

Third Day: The Four Horsemen of the Apocalypse.

I noticed when the Lamb broke one of the seven seals and I heard one of the four creatures saying with a voice like thunder: Come. And I looked and saw a white horse and its rider having a bow and he was presented a crown; then he went out a conqueror to conquer. And when he opened the second seal, I heard the second creature saying, Come. And there came out another horse, a red one. To its rider was given permission to take peace away from the earth; a great sword was presented to him that men might slay one another. And when he opened the third seal, I heard the third creature saying, Come. And I looked and saw a black horse, and its rider had scales in his hand. And I heard a voice out of the midst of the four creatures saying: A quart of wheat costs eighteen cents, and three quarts of barley cost eighteen cents, but olive oil and wine you shall not injure. Likewise when he opened the fourth seal, I heard the voice of the fourth creature saying: Come. And I looked and beheld a pale horse and its rider's name was Death; and Hades followed him. Now authority was given

him over a fourth of the earth to slay men by sword, famine, death, and wild beasts.—6: 1-8.

This picture has inspired artists, poets, and novelists. The Egyptians, Chaldeans, and Greeks gave the Jews the idea of heavenly horsemen. Psalm 19: 1-6 pictures the sun's driving through the sky; Guido Reni has represented it in his "Aurora." Zechariah 6: 1-8 gives the form which John used. The immediate occasion describes war in four aspects: victory, defeat, famine, death. War prices, bread scales, and profiteering appear one after the other. A quart of wheat costs exactly as much as a day laborer earned by working from sunrise to sunset (Matthew 20: 2). The four afflictions which visit the earth are the Messianic woes so vividly pictured in all apocalypses. These woes precede the end of the world, which according to John occurred more than 1,800 years ago. The apocalypse in Mark's Gospel (Chapter 13) gives a list of the woes. Each of them represents a Palestinian difficulty either geographical or political. Neither writer applied them to any country except his own. These Messianic woes have no relation either to earthquakes in California nor to the European wars. They do, however, symbolize the effect of broken laws of morality on the human side. On the other side, they note the results of nature's effort at adjustments which the ancients personified as active forces of evil.

Fourth Day: The Prayer of the Martyrs for Vengeance.

And when he broke the fifth seal, I saw under the altar the souls of those slain on account of the word of God and because of the witness which they had. And they shouted with a loud voice saying: O holy and true Lord, how long will it be before you judge and avenge our blood on the inhabitants of the earth? Then a white robe was presented to each of them and they were told to wait for just a little while until the required number of their comrades and brothers, who were about to be slain as they had been, had been completed.—6: 9-11.

From the day of Stephen's death (Acts 7) the New Movement had furnished year by year its quota of martyrs. Nero added to this number which now begins to cry impatiently for

vengeance. Nor is the Lamb averse to answering their prayer How the Crucified Martyr on the cross has been changed to fit into John's Apocalypse! He no longer teaches forgiveness, but grants vengeance. Has he admitted this mistake in his early idealism? Was the man who wrote Hebrews 13:8 Jesus Christ, the same yesterday, and today, and forever, utterly mistaken? Well, at any rate, John's Apocalypse humanized Jesus; it gave him all the resentment of a weak and outraged nation trampled upon by a ruthless power. It made him capable of writing treaties. How could the Jesus of Luke's Gospel (23:34) carry on a war, not to speak of exacting the proper amount of reparations? Neither politics nor religion have long continued to use such a Jesus as the Gospels give. He was too idealistic, *too divine*. Another peculiar thing is this: Stephen who died praying forgiveness for his executioners (Acts 7:60) has also changed his mind during the sojourn "under the altar." Why does he not recall to the Lamb's attention that the very cause of all these martyr deaths is his own example and teaching? What does it all mean? This: the Christians did not long accept such an unselfish program as the Sermon on the Mount. John's Apocalypse sums up their apostasy. The Jesus of the apocalypse is an entirely different creation from the Jesus of the Gospels.

Fifth Day: 144,000 Jewish-Christians to be Saved.

Following this, I saw four angels stationed at the four corners of the earth, ruling the four winds of the earth, so that no wind should blow upon the earth or upon the sea or upon any tree. And I saw another angel, coming down from the rising sun, holding a seal of the living God; and he cried loudly to the four angels to whom permission had been given to harm the earth and the sea, saying: Harm neither earth, nor sea, nor tree until we place a seal on the foreheads of God's servants. And I heard the number of those who were sealed, one hundred forty-four thousand (viz., twelve thousand from each tribe of the sons of Israel).—7:1-4.

In Chapter 6 we learned that the Lamb cannot answer the prayer of the martyred Christians until their number is completed. They were told that the time is short. Here is the consummation. Each of the twelve tribes furnishes 12,000;

then comes destruction to the Roman Empire, the vengeance of the Lamb and the Christians. The idea of the earth, winds, etc., is, of course, just the opposite of what science teaches today. John thinks the earth a flat surface on the four corners of which live four personified winds. The winds are evil spirits; they destroy, uproot, break ships, and cause general devastation. They can be controlled, however, by divine power. Jesus rebuked the winds (Matt. 8:26) and they obeyed him because he was divine and therefore stronger than they. The ancient Mesopotamians, Greeks, and Romans thought of the winds exactly as did the Jews. Either they were all mistaken or modern science is false. John is now ready for the final end of the world, when the martyrs shall be satisfied.

Sixth Day: The Millennium.

And I saw an angel coming down from heaven, holding in his hand the key to the Abyss and a heavy chain. And he seized the Dragon, the original Snake, which is Devil and Satan, and he bound him for one thousand years and threw him into the Abyss; then he locked it up and sealed it over him lest he should cause the nations to err before the millennium should be completed. After that it is necessary to release him for a brief period. I also saw thrones with persons sitting on them, and they were appointed judges, viz., the souls of those who had been beheaded because of witnessing for Jesus and because of God's word, the ones who had neither worshipped the beast nor his image, nor received his mark on their forehead nor hand. These were restored to life and ruled with Christ for a thousand years. The rest of the dead were not revived until after the millennium. This is the first resurrection.—20: 1-5.

After the destructive vengeance of the martyrs' prayer, the Roman Empire existing no more, there remained one enemy, the snake of Eden. John identifies him (Michael Angelo and those of his age said *her*) with Satan and thereby shows that he had not read the Book of Job. Job holds that Satan was originally a perfectly respectable angel and that his banishment from heaven occurred many millenniums after Eden had ceased to be the home of Adam. Satan's new abode, the Abyss (cf. 9:1), is the place under the earth which in later apocalyptic literature became the prison for evil spirits from whence they escaped to torment men by living in them. Luke

8: 31 records an instance where Jesus exorcised many demons who besought him "that he would not command them to depart into the abyss." After all evil is disposed of, the 144,000 martyrs return to earth to rule with the Messiah (Christ) for a period of 1,000 years, *i.e.*, a millennium. The capital of the Messianic Kingdom is to be Jerusalem, otherwise the Messianic Age has undergone a remarkable evolution from the conception advocated by Isaiah. According to John, this millennium was completed about 800 years ago. The premillennialists and the postmillennialists of today utterly ignore the fact that this book is an apocalypse as well as disregard all idea of historical sense. The millennium of John had to do with the Roman Empire and its persecution of the Christians; it had no relation to our present age.

Seventh Day: The Final Judgment and the Second Death.

Now when the millennium is over, Satan will be released from his prison and he will come out to deceive the nations in the four corners of the earth, Gog and Magog, assembling them for war, their number being as the sand of the sea. And they came up to the plain of the earth and encircled the camp of the holy ones and the beloved city. But fire descended from God[1] out of heaven and slaughtered them; then the Devil who was deceiving them was thrown into the lake of fire and brimstone together with the Beast[2] and the False prophet[3] and they shall be tormented for ever and ever. Then I saw a great white throne and one sitting on it from whom the earth and heaven fled so far that there was no place for them. I saw the dead also, great and small, standing before the throne, and the scrolls were unrolled; then another scroll, the Scroll of Life, was opened. And the dead were judged according to their deeds, from the records in the scrolls. The Lake of Fire is the second death and if anyone's name was not found written in the Scroll of Life, he was thrown into the Lake of Fire.—20: 7-12, 14f.

The first resurrection was for the martyrs only. During the millennium they ruled the world with Christ. No evil existed in the divine kingdom. But alas, at the end of the thousand

[1] Some manuscripts omit "from God."
[2] Nero.
[3] The priesthood of the Roman cult.

years, Satan was let out to destroy himself. He incited Gog and Magog, who lived at "the four corners of the earth." These names come from Ezekiel 38 and represent an earlier traditional power hostile to the Semites. Here they make war on the martyr-rulers and the Messiah. But they are powerless, as God intervenes miraculously to save the Christians. The Devil and all evil forces are thrown into a lake of fire. Following this, comes a general resurrection of all the dead, good and bad, great and small. An accurate diary of all their deeds has been kept and by this they are judged. A second scroll records the actions of the Christians during the Roman persecutions. All who paid reverence to the Emperor (Beast) or obeyed the command of the government when it conflicted with the commands of Jesus are cast into the lake of fire along with the Devil. Those who were loyal share joy with the martyrs. This completes the scheme of life and salvation. There is no more death nor birth, the number of the saved as well as their salvation is fixed eternally.

STUDY FOR THE WEEK

I

THE HISTORICAL SITUATION WHICH PRODUCED JOHN'S APOCALYPSE

Paul of Tarsus, a baptized Hellenic Jew, soon after the crucifixion of Jesus began his effort to evangelize the Gentiles, Greeks, and Romans. The Mediterranean world was ready for a new religion when Paul declared to it, "Behold *I* show you a mystery." Like the Athenians, all citizens of this Mediterranean world "spent their time in nothing else, but either to tell, or to hear some new thing." They had other mysteries. Mithra, the Savior, proved a long and persistent opponent to the Savior Paul had brought. For 200 years the race was about equal; then Christianity adopted many of Mithra's rites, which, in turn, admitted both sexes to membership.[1] From then on, Christ was "all in all."

[1] Mithraism admitted only men to its saving grace. The many elements in the rituals and usages of Christian variations not found in the Old Testament or in the Gospels were taken bodily from Mithraism.

This new religion under Jewish-Christian leaders appealed to all men. It promised freedom to the downtrodden, economic equality to the debtor, democracy to the slaves. The sacraments held out the hope of salvation in a way which those "who labor and are heavy laden" could understand. Nor did the Roman government object to any new religion. The emperors granted absolute liberty of worship: one God or a whole pantheon or utter atheism could be enjoyed by all. The government never persecuted Christianity; it persecuted Christians.

Rightly to understand the situation, we must remember that the Empire of Rome embraced "the ends of the earth." Provinces, comprising all sorts and conditions of men, were held together by allegiance to the Emperor, who resided at Rome. It was absolutely essential that some way be found to unite these different peoples into hundred per cent Romans. How was it to be done? Symbolism. Since this was before the days of flag worship, emperor worship was instituted. As early as the reign of Augustus, a temple was built to the "Divine Julius" where the admirers of the slain Cæsar came to pay their veneration. It was such a world as this into which Jesus was born in one of Rome's most obscure provinces.

Nor was the worship of the "Divine Julius" anything new. Long before this, Alexander the Great, together with famous philosophers, had received a title given to Mithra and many another god, *viz.,* virgin-born. Antiochus had declared himself Epiphanes, God manifest. But all of these ideas were non-Jewish. The descendants of Abraham yet held to monotheism, and for it many gladly accepted martyrdom. Cities outside of Palestine did not behave in this matter as did Jerusalem. Nearly 200 years before the birth of Jesus, Rome had built a temple for the goddess Roma at Smyrna. Soon Ephesus and other cities enjoyed the same exhilarating kind of patriotic religion. Rome had to have something to keep the people awake to her sovereignty. All went well except in Palestine, and here, so long as the Jews paid their "tribute to Cæsar," their monotheistic ideas were given the benefit of comparative peace. The citizens of Galilee thought of the existence of the beneficent Roma about as immigrants in America think of the personified Columbia.

As Jewish-Christians spread through the Mediterranean world, they were met by the challenge of emperor worship,

the recognized sign of loyalty to the government. In this religious age, however, such an act was regarded as denying Jesus, together with the repudiation of monotheism. Many Gentile-Christians did not consider the situation so serious and continued to do the customary patriotic pledge of allegiance. These, however, were looked upon as apostates whose names were not written in the "Lamb's Book of Life." Those who refused to conform to this demand the government deemed disloyal, and persecuted them as undesirable members of the nation, not as Christians. By this time the Christians had entirely separated from the Jewish synagogue, and so had none of the privileges of exemption granted to the monotheism of the Jews. The issue was clear; it must be met. At this time (between the years 90 and 100 A.D.) appeared John's Apocalypse exhorting the Christians to loyalty to Jesus, loyalty even "unto death."

II

JOHN'S DESCRIPTION OF THE ROMAN EMPIRE AND HIS JUDGMENT UPON IT

A reading of the "Acts of the Apostles" shows that, as long as the Christians confined their teaching to the synagogue, the government considered them merely a sect of the Jews, and granted them the same immunity given to Jewish monotheism. Paul taught in the synagogs. "And he reasoned in the synagog every sabbath, and persuaded the Jews and the Greeks" (Acts 18:4 and often). But after 70 A.D. the daughter religion began to assert itself; it had its own places of meeting and that, too, on another day than the Sabbath.[1] The government now placed it on the same footing with any new religion; it was perfectly ready to place Jesus in the pantheon together with Mithra, Mars, Jupiter, and the rest. It had no intention of demanding anything beyond a gesture of patriotism.

The new communities of Christians took over the writings of the synagog: Law, Prophets, Apocrypha, apocalypses.

[1] The early Jewish-Christians continued to observe the Hebrew Sabbath, rest day, in addition to Sunday, the Lord's Day. After the death of the Apostles, the Christians no longer observed the Jewish day of rest, *i.e.*, Saturday.

They held them all in various degrees inspired. The prophets they believed foretold the Messiah, the Apocrypha contained the teachings and stories of the fathers, the Law in part they repudiated, yet Jesus had declared he came to "fulfil" it and Paul taught them that it was a "schoolmaster to bring us to Christ." At this time they valued equally with the prophets the writings known as apocalypses. These scriptures they held as inspired as any—more so than the Law—because they represented their feelings much more adequately than the idealism of the Gospels. The apocalypses said nothing about loving your enemy. On the contrary, they poured out their vials of wrath and had a lake of fire ready to receive all who molested them. These scriptures, too, taught a sudden, violent ending to the world which the Christians awaited as a time when they should receive their reward and their enemies should be requited with never-ending torment. From Daniel on, these books delighted in calling their enemies beasts. Using the apocalyptic ideas and imagery, an unknown man, calling himself John, wrote a Christian apocalypse calling down wrath and judgment upon Rome and all his enemies in her border. The religious ideas in the Apocalypse are about as far away from those of the Sermon on the Mount as is possible to go. The book follows this plan: (1) The general nature of an apocalypse and its reception and designation; (2-3) messages to seven churches, not an integral part of the Apocalypse; (4-11) the Messianic woes; (12-18) the wickedness of the Beast and his allies and their final destruction; (19-22) the millennium and after.

John pictures the Roman Empire "rising up out of the sea" as "a beast [1] with ten horns and seven heads" on which "names of blasphemy were inscribed." He then goes on to describe the head (*i.e.,* the Emperor), which typifies the agents of Satan: "And one of its heads was slain to death, but its death wound was healed. And the whole earth gazed in wonder at the beast . . . and worshiped the beast." [2] A little later, in veiled apocalyptic language, he tells his name, spelling it out in Latin, Greek, Aramaic, and Hebrew by giving the numerical value of the letters [3] thus: "Let him

[1] The imagery is taken from the canonical Daniel.
[2] Apocalypse of John 13:1ff.
[3] Before the adoption of the common Arabic numerals, languages assigned various values to letters and used them as figures.

who understands figure out the Beast's number, for it is the number of a man, and its number is 666." This was as plain as daylight to all the Christians,[1] for it spells Nero Cæsar.[2] The "names of blasphemy" are the titles applied to the rulers in emperor worship, such as Lord, God, divine, etc. Nero continued to terrify the Christians and non-Christians for a long period after his death. John refers to the current belief of the second coming[3] of Nero, whose "death wound was healed." Nero ruled from 54 to 68 A.D., fourteen years of infamy. Finally, through his cruelty and inefficiency he alienated both the people and the Senate. He committed suicide with the "death wound," which people believed later healed, allowing him perpetually to terrorize the earth. The Apocalypse finally disposes of him in the lake of fire—as far as the Christians are concerned.

III

THE PERMANENT RELIGIOUS VALUE OF THE APOCALYPSE OF JOHN

Few books have been called upon to support as many "interpretations" as has John's. We realize now that all these efforts have been worse than useless, but the people who made them were not so interested in historical facts as in finding suitable punishments and epithets for their enemies. Thus the Beast has been applied by emperors to popes, and by popes to reformers. The Crusaders identified him with Muhammed, later times identified him with Napoleon. The World War brought him again from the Lake of Fire; the Allies dignified him with the rulership of the Central Powers or Turkey, while the other side was equally

[1] Jewish-Christians were always conversant with three or four languages; they knew Hebrew-Aramaic as their mother tongue, and they all knew Greek and Latin, the international languages of commerce. Palestine has always been trilingual as it is today. The inscription on the cross was in the three languages employed here by John.

[2] The history of Exegesis shows an amazing amount of misguided ingenuity expended by one party applying this title to another. Even newspapers during the World War carried articles applying the name to various military leaders. Types of ignorant minds ruled by apocalyptic ideas also find this a fertile field for exploration.

[3] In the ancient days people believed in second comings to earth of all men who had made a lasting impression on the minds of the people. The New Testament has many examples of this popular belief.

sure that he functioned among the Allies. Let us fervently hope that mankind has now outgrown such ludicrous error. Let us remember that all such "interpretations" must be forever banished from our minds if we desire to understand this book or any book of the Bible. There is only one thing to do, *viz.*, patiently to learn what the man who wrote the book meant.

Since this book has been put to such illegitimate uses, many people have declared it dangerous. It is true that it has sent persons to asylums for the mentally deranged; but this excuse could have been avoided, if they had studied the book in its historical setting. Some people have derided it, because they failed to note why others shipwrecked their faith and reason on the Beast's number. Others, again, have discarded the whole Bible because this apocalypse contradicts all modern science with its four-cornered flat earth, its subterranean abysses, its aerial abode for angels and martyrs. But surely by this time we have learned better than to go to the apocalypse for our knowledge of geography and astronomy.

Some pious but irrational minds have committed all sorts of outrages on the teaching of Jesus and have based their acts on this apocalypse. Inquisitions, intolerance, and ignorance have thrived on it. Why? First, these persons made no distinctions between forms of literature; they put Gospel and apocalypse side by side as of equal value. Second, they failed to see that the Jesus of the apocalypse is a very different Jesus from the Martyr of the Gospels. We have learned that we cannot go to John's Apocalypse to find the true Christianity of Jesus.

What then is the permanent value of John's Apocalypse? We must confess that we cannot go to it for our ideas of geography or astronomy or the teaching of Jesus. The makers of the New Testament canon understood this. They debated long whether or not to include the book. They were nearer to it; they understood it and what it meant. They never supposed people in later generations would be such incompetent stewards of the new religion. But in just this they failed to understand themselves. They included the book as the only example of a New Testament apocalypse. They might have included others, but they selected this one because its author called himself John. They now had equally

balanced the new canon with the old—John appeared for the Christians as Daniel did for the Jews. But there were verbal and ballot battles about other books, too. John's Apocalypse yet has a great value permanent for religion. It is this: Righteousness shall finally conquer; evil must be punished and eventually disappear before the ever-coming kingdom of God.

DATE DUE

BS 1700 .H3 1925

Hawley, Charles Arthur, 1889
—

The teaching of Apocrypha
and Apocalypse

United Theological Seminary Library
MAIN BS1700.H3 1925
Hawley, Charl The teaching of Apocrypha
3 0645 0004 0375 4